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The Latter Rain.

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IN THE DAYS OF THE LATTER RAIN.

BY

T. B. BARRATT.

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INTRODUCTION.

"IN the days" of the *Son of Man judgment* will be abroad; "rule thou in the midst of thine enemies," be the fiat; "His enemies shall lick the dust"; Thou shalt break them with a rod of iron."

"In the days" of the *flood, judgment* broke forth over all the earth, punishment was abroad. "In the days" of Noah judgment *waited*, God *waited, while* the ark was preparing; the days seemed long and uneventful, but quickly they sped, *until* judgment was poured on the earth. "In the days" of the Old Testament dispensation Israel was in school, a long, tedious period of lessons. "In the days" when Christ was upon earth, the School gave place to Home, to the knowledge of the Son of God, to the Audience Chamber.

"In the days" of the Holy Ghost, the visible, corporeal presence of the Lord gave place to a glorious spiritual union, a wondrous revelation of the glorified Christ to the inmost being of the believer. The whole man became alive with God: the glorious fire burned within *and* around him.

"There is one glory of the sun, another glory of the moon, and another glory of the stars"—Resurrection glory began to shine forth in these redeemed bodies.

Heavenly anthems, divine melodies, found echo in human hearts; visions of glory burst on the soul; the divine message of fire issued through the touched lips; the comforts of the revealed risen Son of God healed the wounded hearts; divine power coursed through the bodies and the finger tips, carrying healing, strengthening life and health; earth seemed aglow with the glory and majesty of God.

"The Days" of the "Latter Rain" *had come*—or were they the "Former" Rain? Then the *latter* rain will be more *more wonderful* days of "Heaven upon earth" (*Joel* ii. 23). "The days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains drop sweet wine, and all the hills shall melt" (*Amos* ix. 15).

"Eat your dainties while you have them, enjoy your favours whilst it is the time of favour." "To everything there is a SEASON, and a TIME to every purpose under the Heaven (*Eccles.* iii. 1).

The purpose of the present volume is to seek to show that this very set time of your life *is the* very period of the "Latter Rain" dispensation, and moreover that "in measure" God is *at this present moment* dispensing to His children these joys and solaces, these spiritual graces and gifts, these powers of the world to come, these especial privileges and favours of the "Latter Rain" Period (*Zech.* x. 1).

CECIL POLHILL.

HOWBURY HALL,
BEDFORD.

PREFACE.

DEAR READER,—It is with much prayer we again send these pamphlets forth to the world: only a few are appearing in print for the first time.

Will you kindly remember that although they follow in regular order as chapters in this book, there is no attempt on our part to give the impression that there is any logical order in their combination as chapters.

They have been written mostly during travel in India and England, when occupied with the strain of conducting "Missions," and attending to an ever-increasing correspondence. There is no inner connection between them at all, save that of the constant aim and spiritual thought they contain, and they must be read in this way.

It is possible that repetitions may be found, and those wishing to criticise may no doubt find occasion to do so. But we are seeking no reputation for well-formed essays. The chief thought in our mind is that of honouring *Christ*, and awakening a desire in all hearts for a deeper work of grace *through the Atonement and by the Power of the Holy Spirit.*

We have tried to meet some of the criticisms of the day in as straight, open, and fraternal spirit as possible. We have no desire to engage in *strife*, and will not do so, but being questioned as to our *faith*, we have tried to state it in as clear terms as possible. And we trust that when the *truth* is known to all, prejudices will fall, and numbers hail with joy this mighty outpouring of the "*Latter Rain*."

Yours in *the Redeemer*,

T. B. BARRATT.

LONDON.

A CALL TO PENTECOST.

A Call to Pentecost.

"THE PROMISE IS UNTO YOU AND YOUR CHILDREN."
Acts ii. 39.

THERE are, in our day, so many claims made on the Members of the different Churches and Missions, calling for support and active work, that some of the most vital interests are often thrust aside, or only occasionally touched upon.

I refer especially this time to the little thought given to the necessity of being *endued* with

"Power from on high."

There are Church Members who, merely reading that statement, are apt to throw this Tract aside, and say: "*Nonsense! what do I care about such high-toned phrases?* That may do for Ministers, but it is completely outside my sphere!"

And still, without this power, all the other interests of the Church drag on, drag on—and become a drudgery instead of a delight.

Those Christians who have not quite closed their ears to the voice of the Holy Spirit, as He points to the dead state of numerous Church Members, are getting alarmed, and are beginning to see that the

Supreme Need

of the Church to-day is not any got-up, *man-made* revival—

but a mighty outpouring of Pentecostal Power. It finds expression in many ways. Prayer-circles are being formed, and prayers are constantly being offered up in Churches and elsewhere on behalf of a general Pentecostal Baptism of the Holy Spirit. Leaders of the various Churches and denominations are complaining of the spiritual dearth prevalent in so many communities clogging the wheels of the Church and preventing the onward march of the great kingdom of Christ.

It was said of John the Baptist that "*he was a burning and a shining light.*" Both are necessary, not only to shine, but also to burn. There is much would-be Christianity in our day, but it has only an outward brightness, there is *no fire within.* I was surprised one day to see the bright light in the windows of a house on one side of the hills close by Christiania. It seemed as if the house was on fire, but it was only the reflection of the sun. Some Christians reflect the glory of Christ, others have it *within*, they both *burn and shine.* They have Christ and His Holy Spirit within them.

God be praised, the cry is constantly growing more intense: "*Oh, that the fire of Heaven might fall with all its refining and strengthening power on all the Churches!*"

It is very easy to see that the Churches are *not reaching the masses* as they ought to. Crowds surge by their doors without ever a thought of entering.

Then, in order to reach them, all kinds of devices are resorted to, with the cry: "Let us reach the people by all means!" And many a time the Church has adopted methods that cannot possibly be blessed by the Holy Spirit, to save the world. What is the good of getting a crowd into the Church for a "*special occasion*" unless there is Pentecostal *power* in the pulpit and in the pew? Do you think the "secrets of the unbeliever's heart will be made manifest; and so falling

down on his face he will worship God, and report that God is in you of a truth?" (1 *Cor.* xiv. 25).

There are even "*revivals*" held that seem to leave a very weak impression on the community. A very influential and wealthy Layman in America said to me in answer to my question: "Don't you have Revival Meetings in your Church?" "Yes, but they do not revive! They are more a financial operation than anything, for clearing Church expenses." Now just fancy that?—A revival that can only pull the people up to the level of giving a little more than usual to the cause of Christ! On what level do that class of people generally stand during the rest of the year? I will tell you. They attend Church just when it pleases them, just to keep up the appearance of being members, or not to offend the Pastor, or because they have some general interest in religious work. They have associations there, and like to appear in stylish or attractive dresses, of course "in proper keeping with the surroundings." They give their Pastor a good salary (*perhaps?*), and are interested in his high-flowing rhetoric and proud of his popularity (and I would not disparage this for a moment, but he himself will one day find out that souls have to be won by another power than that, and give up his seeking for reputation and honour! Then what oratory he may be master of will have another effect on his hearers); they are interested in philanthropic work, or may merely come and go as members without burdening their hearts with any of the claims of Church Members save living a moral life, attending services and the ordinary routine of Church life. They, *many of them*, have no evil conscience because of supporting theatres by their presence there, or leading the minds and hearts of their children away from vital religion and personal communion with God by card-playing and dancing. They will merely laugh you

to scorn if you, "in this intelligent age," should mention it in so many words.

Can you expect a *revival*, a genuine, heart-searching, lasting revival of grace, where *such a state of things exists, in any general way?* Should a real

Holy Ghost Revival

strike such a Church by some kind of a miracle, it would either sweep away all the vain idols of these would-be members and humble them in the dust before the Lord, revealing to them their lukewarmness and worldliness (1 *John* ii. 15-17), and bring them out on the resurrection side of the Cross of Christ—washed and cleansed in His atoning blood, or it would make them ask for their certificates of Church-membership, and seek another Church as dead as themselves. "Birds of a feather flock together."

The real facts, when known, are these, that a number of Church Members have

Never been Saved!

They have been received into membership merely on a general confession of their acceptance of Christ and Christian principles, and the doctrines of the Church. But they have never experienced *a change of heart, and therefore know nothing by practical, personal experience* of being *justified* through the merits of Christ by faith, and *regenerated* by the power of the Holy Spirit (*Rom.* v. 1; *John* iii. 8). Much less do they know anything by experience of the blessings of *sanctification* and the *baptism of the Holy Ghost.* There are, nevertheless, some of them, having heard about this blessing —*the full Pentecost*—seeking it, but *vainly*, because they have not yet *entered in by the door* to the kingdom of Christ. *We have really met cases where people are seeking this Pentecostal power who have not yet been saved.* How so? Simply

because they have claimed that *Church Membership* is sufficient to make them Christians. What stupendous blindness! How often have I, on asking people if they were Christians, been met with the answer: "Oh, yes, I belong to the —— Church?" or, "Yes, Sir, I go to hear Dr. ——?" And they seem stupefied if you reveal to them that the Church cannot save, or that Church-membership is not enough. "Protestants! do Protestants live in such blindness?" Yes, by the thousand, I am sorry to say.

Do not suppose that I disparage Church-membership. It is a matter of your own conscience to which Church you will belong, or if you prefer not to belong to any organization. But, for God's and your own sake, see well to it that you *do not put your salvation in that.*

How can we expect any other state of things in the Church when they are so full of nominal Christians?

The work must, naturally, be hindered from progressing. The Pastor weeps and prays, and plans and studies the best methods of work (the sincere Pastor does), and many of the sincere members do so too, but something is in the way. What is it? Ah, friend, there is "death in the pot." Not one, but *many* Achans, even on the Official Boards. They have touched the forbidden and condemned thing. They have hid it in their hearts.

Now, you may be perfectly assured that *if this is tolerated your Church will not prosper.* It may keep up an outward appearance for a time, so long as you have an attractive, unsanctified orator in the pulpit, but the deep work, that *lasts for eternity*, and for which the Church is supposed to stand, *will not be done.* You have *lost your first love!* (*Rev.* iii. 17.)

But,

A Revival is coming!

Praised be God! There are many praying and waiting souls, both among the Ministers and the Laity. They have already heard the sound of many waters. The revival is coming, it is coming! Hallelujah! But when it does come, many of those who prayed for it will be surprised. Ah, it HAS ALREADY COMMENCED and the surprise is seen, the consternation, yea even the doubt and opposition of many, because it came in a way they did not expect or care for.

To be candid, dear reader, *I do not believe that anything now, short of the same Pentecostal power that fell on the disciples at Jerusalem, will suffice;* but when that once falls on the Church as a whole we will witness the same demonstrations as recorded in the *Acts*, and the same, yea, *even greater results*, because the Church is more extensive now than then.

You may be prepared for any marvellous exhibition of the "Power from on High" in these days. So do not be surprised. If you want to be in the fray when the blessing comes, if you want to see the glory of the Lord as He demonstrates His mighty power to save sinners and sanctify and empower His people with His Divine strength, then you must fall into line with *His* claims.

Oh, let us take this matter seriously! There is no time for *man-made* schemes and proud and haughty attempts to do the work that

God alone can do.

When will you get to see that *our* plans, ideas, theories and schemes, that we are asking God to bless, are only an hindrance to *His* cause—so much rubbish that fills the track where the Gospel train is to roll by. The sooner we get it out of the way the better. We have to get there where we ask God, "What are *your* plans, *your* interests? What kind of work is it *you* have in store for me?" (*Eph.* ii. 10).

Anything else must be doomed to destruction, but if we go where God wants us to go and do His will, endued with Pentecostal power—spiritual *dynamite*—we will be surprised to see the wonderful success God gives us.

But ere it comes to this, something

will have to die! (*John* xii. 24),

and that something may be *you*. You must die to *self*, the *world*, and all your un-Christlike motives and pride, and make a *complete surrender* of yourself to God.

And ere this revival can enter the *Church* of Christ GENERALLY, and in its FULL POWER, the Church must have its *Bochim* (Vale of weeping—*Judges* ii. 1-5). Its pride and formalism, its self-seeking spirit, its bigotry and worldliness, must be blotted out through the Blood of Christ, before it gets the Power. The Church has

sinned

and polluted its ways by touching the unclean thing. *The Holy Spirit has been grieved* and all the leaders of the Churches, in all the denominations, ought to cry out to the people of God, as they confess their *own* sins, and call them to repentance. The *constant covering over of sins and weakness*, making excuses for impurity and lukewarmness will never satisfy the Holy Spirit. The time is come for the Church to *shake off its fetters* and break away from the yoke of formalism; and its arrogancy and half-hearted fight in the interests of Christ must be publicly confessed and forsaken. There *ought to be a general season of prayer and fasting throughout all Christendom.*

The appeal made by the Rev. Dr. Daniel Steele to the Methodist Episcopal Church applies to all the Churches: "*Cease living on the heroism of your fathers; quit glorying in numbers, sacrificing to statistics, and burning incense to*

General Minutes; down upon your knees, and seek and find yourself the secret of the power of the fathers,—a clean heart and the endowment of power from on high; and then arise and unfurl the banner of salvation free and full, and a common sense theology."

God must have the right of way in the Church.

But in speaking of the Church collectively, do not let us forget that the needed blessing must be accepted by the *individual* member. Therefore if the Church *as a whole* is too dead to rise out of the dust, let not that prevent *you* from seeking your *personal* Pentecost.

Be subject to the conditions laid down in God's Word. Claim, as you fully surrender yourself, a perfect *cleansing* in and through the *Atonement* by *faith* (*Acts* xv. 9; 2 *Cor.* vi. 11-18; vii. 1; i. 21, 22). Then *receive* the gift of the Holy Ghost.

As the power strikes you, do not ask God "*to stay His hand.*" Many have done this as they felt the power entering their physical being, and have been unnecessarily anxious. Does not the Almighty know what you can stand? It is merely His Holy Spirit taking full possession of your whole being, and is desirous to give you the *same blessing as that received by the first Christian Churches* (comp. *Acts* x. 46 and xix. 6 and *Mark* xvi. 17).

When the Holy Ghost floods and fills you *through and through, as He filled the disciples on Pentecost*, you will begin to praise and magnify God *in tongues*, as the Spirit giveth utterance. It may not be the "*gift of tongues*" you receive, spoken of in 1 *Cor.* xii., but snatches of various languages, or some celestial language that the angels and God will understand (1 *Cor.* xiii. 1; *Eph.* iii. 10). It may not mean that you are to become a missionary, although you are, of course, willing to become anything for Christ. It was not

received by Cornelius and his friends in order for them to go out as Missionaries, it was a sign and sure evidence that they had received their Pentecost (*Acts* x. 46). And besides this, your soul becomes so filled with the glory of God, that you will wonder how the Church could live on regardless of this wondrous miracle of grace.

Numbers—thousands, are now rejoicing in the experience of Pentecost and the new and wonderful light it fills their lives with. I thank God that I may testify to this fact by personal experience. (See Pamphlet "When the Fire Fell.")

You become lifted to a higher plane in your spiritual life. This is not the culminating blessing, but it makes your heart a hot-bed for all the fruits of the Spirit (*Gal.* v. 22), and ought, therefore, to be attained when we start out on our spiritual "race" (*Heb.* xii. 1), enabling us to be victorious always. It does not imply that we receive other supernatural gifts, such as the gifts of healing, casting out demons, or miracles. All the "gifts" were in the Church of God before Pentecost, except the gift of tongues and interpretation, and practised by the disciples themselves. But you may *seek* these special gifts as led by the Spirit.

Pray, do not mix things! Just at this point I find now that mistakes are being made. Some suppose that they have the *special* gifts because they have received their Pentecost, and become discouraged when the supposed results do not follow. Some, even Ministers, are apt to condemn the movement and say: "Pentecost is not come," because those who say they have obtained it do not perform miracles.

We would say that it is a miracle that they have received their Pentecost. It is a miracle, too, to speak in tongues, the prophetic message delivered is also a miracle, and no less a miracle is the interpretation. We might speak of visions and wonderful healings that have taken place as real

as those spoken of in the Bible, that have attended this wondrous Pentecostal Revival, but the *greatest miracle* is the transformed life and the new and great spiritual results of that person's life and work for the Master.

If the world is to be saved and made better, it will be by Spirit-filled men and women!

With this *full* Pentecost, your heart and life becomes entirely changed. In a truer sense than ever before it may be said: "*All things are become new!*"

Praised be God, it is for

all His people.

Christ did not die for a nation, a church, or a sect, but for *all the world*, and purchased the same blessing for all. On His was back to heaven through Gethsemane, Calvary, and the earthquakes and revelations of Easter morning, He left the door open to Pentecost for all who would enter in (*Acts* ii. 1-4, 39).

"*Ask*, and it shall be given you; *seek*, and ye shall find; *knock*, and it shall be opened unto you!" (*Luke* xi. 9-13.)

Lastly: You may possibly know all this, but when, dear reader, will the time for *action on your part* come? If you *sin* any longer against the light, is there not a danger that God will "remove your candlestick out of His place" (*Rev.* ii. 5), and leave you to your own slothfulness of heart and mind?

Go down at the Cross at once. Put everything else aside. Get the matter settled NOW, for your own sake and for the sake of Christ and His kingdom.

A FRIENDLY TALK

WITH MINISTERS AND CHRISTIAN WORKERS.

A Friendly Talk

With Ministers and Christian Workers.

"HE SHALL BAPTIZE YOU WITH THE HOLY GHOST, AND WITH FIRE."—*Matt.* iii. 11.

IT is not my intention to present any new methods or discuss the general equipment necessary for ministerial work. I merely want to have a friendly talk with you about what to me is the most vital point in all our work, and without which, whatever our ability or education, we will never reach satisfactory results. This is, to my mind, the very best equipment for the high office to which we are called. I refer to the need of

Pentecostal Power,

"the promise of the Father" to the disciples and servants of Jesus Christ.

Have we not been disposed to enter our ministerial labours without preparation? We have, of course, prayed and earnestly asked the Lord to baptize us with the Holy Ghost, but have we *tarried* until we have received the power? We may have had some precious *foretastes* of what God can do for us, and seen considerable success

attend our efforts; but have we had the *power* promised us by our Saviour, enabling us to fill our place as we are expected to do by Him?

Now, let us be perfectly honest. We cannot conceal anything from the Almighty, and He will judge us according to the light which He has given us. We are so used to putting the searchlight on the lives of others and on the community at large, that we scarcely get time to examine our own hearts and the motives that dictate our own life work. Is it not time for many of us to draw aside, and let the searchlight of God's Word fall on our own hearts and lives? Just get away from the rush and whirl of our every-day life, and, alone with the Holy Spirit, penetrate into the deepest cavities of our being, and weigh our motives, thoughts, actions, plans, methods, studies, public connections, ministerial responsibility, social relations, and everything that goes to make up our life, and ask ourselves these questions: Where am I? What am I doing? Am I satisfying my Master's claims to the best of my ability? Am I working in the right spirit? Have I the necessary power to deal properly with the questions that arise in my work, to save souls and build up the kingdom of God? Or am I doing only half or a quarter, or not even that, of what I could do, if endued with power from on high? Elderly ministers may smile at the idea of raising such questions as these. They consider themselves as having passed through all those ordeals of self-examination, and look forward to the quiet of a happy old age. I certainly wish them every possible blessing in the evening of life, and thank God with reverence for every stone they have laid in the temple building, be it small or great; but I am sure that many of the old ministers are "giving up" too soon.

In passing through the Methodist Book-room in New

York, the ex-president of the preachers' meeting stopped me and said: "I have just been telling my friend here of your experience, and remarked that the other day a friend of mine said that he did not believe in any such thing. I told him," the president continued, "that this, according to my mind was what every preacher stood in need of, and that all may have this baptism of the Holy Ghost, and that the old preachers would then be able to hold on to the day of their death." I of course fully agreed with him, and said that this was certainly the great need of the ministers in our day. There seemed to be nothing wanting in other respects, but the *very chief thing* necessary to work the first-class machinery our modern life has produced was absent. I remember I likened it to a street-car in perfect working order, standing on the rails, but dark and unable to move. Why? Because the connections were not made with the copper-wire overhead. The moment the long arm touches the wire the car is flooded with light, and by a turn of the switch is able to move. Thus with the ministers, and in fact every Christian. There is power and light enough to be obtained; it is just waiting to be "let on."

You may have a superior education, great oratorical or administrative abilities, a wonderfully attractive personality, and by your popular style of speech, your high-toned lectures, or your popular methods, draw great crowds and gain general reputation, but are you

winning souls?

That is the vital point. Without the power from on high, no matter what your qualifications, you cannot do so. You are merely gaining renown for yourself, and obtain your reward *here*, but you will get none at the hands of your

Master. You have been seeking your *own* glory and *not His*—that is the reason! His Father will not honour you, because you have not honoured Him.

Make the connection with the "power house." If you by faith have touched the wire of mercy, there is light within: you are His. But "turn on the switch" until the power goes through your whole being, and takes every ability God has given you into the service of the Divine Master—then you will move and move others in the right direction. And, thank God, there is *power enough*—the resources of the Holy Spirit are unlimited—and all you need is at hand; all you have to do is to *meet the conditions*.

I expect this little talk will fall into the hands of men with directly opposite views. Some by training and culture are only in sympathy with the methods predominant in cathedral work or neath the domes of old church structures, whose very appearance call for a stately and imposing ritualistic service; or more generally, it may be, read by men whose work requires the "rough and ready" style, as they deal with the problems that arise in the slums and on the streets of our great cities; or it may be glanced at by the busy pastor of a large church, almost rushed to death in the incessant duties of the society and the many lines of work that claim his zeal and interest "if things are to go"; or perhaps some quiet-going country pastor, with "no great plans or any big pretentions," "just jogging along in time with folks around him," may read it; or (who knows?) some "red-hot evangelist" or Salvation Army officer may get hold of it. No matter who, or what their position may be, I do not aim blows at churches or systems or institutions—that is not the object of this talk. I fully believe that the Lord has faithful workers in every church. But the question is—

Do we measure up to the possibilities provided for us? Are we, in other words,

Spirit-filled workers?

If not, why not?

There is no reason in the world why we should not be. We have the promise. Then if we are not reaching out as we should, and obtaining the results we might, the fault *must be ours.* I know well enough by my own personal experience that it is hard for a preacher of long standing to get down to the point, where he sees he has been losing time and not had the success he might have had. I do not say that you have not been a magnetic preacher or a good pastor. It would be wrong, probably, to say that you have not been fraternal in your relations to other preachers, even preachers in other denominations The Temperance cause has received your unqualified support; the other institutions, within and outside your church, have been helped greatly by your talents as a lecturer, writer and preacher; *but have souls been won for Christ?*

The great social problems of the day may even in you have had their most ardent advocate; *but have souls been saved?*

I know full well, too, that all this outside work has given you great confidence among the public, but have you used this confidence to *bring men to Christ?* or has your self-consciousness and pride grown with your growing reputation, making it difficult or impossible for you to take the humble position of inviting men to *break off from the sins of the world and accept Christ?*

Oh, I know these questions are harrowing and painful; but your hearers have to stand many cutting questions at your hands, so be calm. I have been testing my own life

along these lines, at any rate, and do not impose on you anything I have not been willing to bear myself.

And then, again, what have been your *motives* in preaching? Have you never found out that "the old Adam" in you was seeking, somewhere back at the root of things, to gain reputation, honour and a name: "What a splendid preacher!" Have you never found out that pride that can even twine itself around the actions performed in the most holy ministries? It is so, nevertheless!

So what has been your real standing in the sight of God all these years and what is your standing now? Get down on your knees and pass through the testing fire of the Divine presence! Do not spare yourself in the least. In your "zeal for the Lord" you have not spared others, so go under the fire yourself now and be resigned to the will of God. Let the "still small voice" of the Spirit test you, and be obedient when you hear it. Do so, brother, for your own sake and for the sake of Him who died for you, and for the sake of the people among whom you labour.

Another thought suggests itself here. What is there that divides the Church in our day more than the struggle about *theological problems*, especially as presented by the "*higher critics*."

Brethren, these problems are not the *most important*. The problem that ought to stir every fibre in our being and bring us on our knees in humble supplication, and stir up ministers and Church-members alike is this supreme question about the

Baptism of the Holy Ghost.

Then let me entreat of you to lay aside every other question until *that* is settled. It will not hurt anybody if they rest awhile. Where *self* has been seeking renown, drop it, stop it! Where motives have been pure, let nevertheless

all your theories and systems be hung on file until this matter has been settled. Whatever ideas or views you may have adopted, or systems you may have formed, you surely are aware that YOUR *conceptions of God and His dealings with man are not absolutely perfect.* I concede to that at once myself. But there is one thing on which the Bible is perfectly clear in its statements, and that is in the necessity of "*power*" in our spiritual life and work. And do you not feel the want of a more complete work in your soul and victory over self? Then, friend, with all your learning and research you will acknowledge that you have *but one way to go, the way of full surrender to God.*

Lay those ideas and systems you have coined on the shelf awhile. If they are worth anything, they can well afford to wait, and in the light of the holy fire God will impart to your mind and heart, you will understand them better *after* the baptism than before. And should the fire consume them, neither you, the Church or the world will be any the poorer for it. If they are of value in God's sight, they will emerge from the flames as pure gold.

So get down on your knees, brother, if you have not done so, and surrender self and all to Christ! Take it very simply. You are so used to gigantic tasks and mighty problems, you have always revelled in doing such great things that you don't seem to know how to "become as a litle child." Is not that your difficulty? So used to great things that the simplicity of a child can scarcely be attained. But that is your way, friend! It is the royal road to success—eternal prosperity.

Will you not offer some such prayer as the following: "Lord, I intend now to rest my mind and heart simply on Thee, in perfect obedience to Thy will and at whatever cost. I may have been mistaken and deluded in many

things, although my motives have been pure. I am determined by Thy grace to seek the purity of heart and life Thy Word teaches and Thy mercy provides. I surrender all, no matter what the consequences may be to my reputation, my social influence and standing in the Church and in the community, I seek Thy glory alone!

Let Christ be my all!

I have merely touched some of the cords in a prayer of that kind. But make your own prayer.

Then down at the old cross, no matter who you are, just accept by child-like faith the cleansing power of the atonement. The pure life you are seeking, the perfect rest, the experience of full communion with the Master will be yours. A life of purity, holiness in all its spotless beauty, through the perfect work of love that was revealed on Calvary, garments whiter than snow are waiting for you down at the foot of that old despised cross.

But why speak more about it? You know the old story well. Perhaps *holiness* has been the chief theme in your catalogue of subjects during the years that have rolled by. You have preached about it perhaps, without the experience, but kept up the preaching and discussed the subject at conventions and preachers' meetings with interest. No matter. Let the whole bent of your life reach its goal now. Claim the promise and God will cleanse your heart and give you the witness of the work done within.

Then abide at the cross and await the

Infilling of the Holy Ghost.

He may come immediately or delay His coming some little time (comp. *John* xiii. 10; xvii. 6, 16, 22; xx. 22; *Acts* i. 8, 14; ii. 1-4; x. 44-46); but He *will* come and fill you with

"power" to live that pure and humble, but glorious and effective life of a Spirit-filled Christian and minister of the Gospel.

Do not rest until you have received the full and glorious baptism of fire from on High—*the same kind of baptism as that received by the 120 on Pentecost* and as that received by the little crowd in the home of Cornelius (*Acts* 10).

What a revolution it caused in their lives! what a wonderful change it will make in yours! You will be strengthened as by nothing else, it will make you bold and strong, progressive and successful, because being fully sanctified you have no plans but those *God* calls you to execute, and with His power nothing will be impossible. Oh, what an outlook! What hope and joy, what victory *through Him* who has obtained full and perfect control of your life—Hallelujah!

You wish to partake in the world-wide revival? Then be prepared. We have so often seen that where a revival does come in answer to prayer it may come in a *different way* than was expected. Then some are apt to be disappointed. But there is no reason to be so. God knows what is best and what means and methods are best able to further *His* interests. The Holy Ghost may upset all your plans, dear friend! And if they in any way are at variance with His will, the sooner that takes place the better. But if you are sanctified and baptised by His power, you are prepared for any emergency.

If we expect a *genuine revival*, we must ever remember, that it is NOT learning, culture, oratory, splendid intellectual outbursts or arguments, systems or even *revival methods* that are to bring it. All these will have their place if they are consecrated to the will of Christ, *but they will never bring about the revival*,

the genuine revival.

We may have the best church machinery in the world, but it is of no good without power to work it. The locomotive is of little good, however modern in its construction, however polished and even *clean* it may be, unless there is *fire* in it.

Don't let us put the cart before the horse. Let us ask God to surcharge us with His divine power. Then we ourselves will be the centre of a revival constantly taking the fire with us, "turning the world upside down" and hastening on the kingdom of our glorious King and Redeemer.

Oh, when once the ambassadors of the Lord seek this supreme blessing and get hold of this secret of power in their work, what a revelation it will be to them!

There is *our friend in the cathedral.* His training from childhood has stamped him as the ritualist. Let us suppose he is really honest and has attained to a personal communion with God by faith. He may in his worship, mid the sweet strains of the organ and the trained voices of the choir, and all the paraphernalia of the cathedral service have longed for and found that sweet joy, that faith in Christ alone can bring us. The Lord knows how to find the secret passage to the heart. And now his eyes are opened to see as never before the responsibility of being a minister of the Gospel. If he surrenders and meets the conditions, for him as for all there is that same way to tread. *Surrender all and claim a full cleansing through the Blood of Jesus Christ;* if he fully gives way to the Divine leading, his soul and life will be sanctified and filled with a peace and joy hitherto unknown. Being cleansed by faith he will wait for the the "promise of the Father." His colleagues will already have noticed a great change in his life and in his whole attitude to his surroundings. The old bigotry is gone, his relations to the ministers of other denominations are become

fraternal and as becometh a Christian. A greater earnestness infuses his ministry, and his character has received a vivid touch of the Divine Spirit.

But as he waits on for the full Pentecost, the Spirit suddenly one day comes to the cleansed temple and fills it with that same Divine power and glory that fell on the waiting disciples at Jerusalem. And with what results? I really cannot say. The workings of the Spirit are not always similar in their outward demonstrations. But of one thing I am certain, that should his colleagues hear him speak in "tongues" and see the glory of the Divine light shine forth from that heaven-turned face and hear him prophesy as with loosened tongue of the wonderful works of God, or see him prostrated by the power, and for some time unable to tell of the unspeakable peace within or the visions he has received, or see him leap for very joy as the power strikes him, they will possibly suppose him crazy. But he himself will be perfectly regardless of their opinion. He knows he has at last obtained what gold cannot purchase and has entered as it were a new world. If his relations to his surroundings had become changed before, they will be more so now. You may depend upon it, that whatever special ability or gift the Lord has given him will now find expression in some powerful form. He is ready for persecution too, yea, even the martyr's cross. He has but one object in view, and that is to honour his Lord and Master. And the Church must either bear with him, and submit to the revival he brings about by the new power within, or close its doors against him. But wherever he comes he will in life and word and deed be an exponent of the power of God to save,

through the Blood of the Lamb.

Then there is *our brother doing good mission work* in the

slums and on the streets. What a change will be seen in him when the power comes upon him! He too will be a marvel to his friends and co-workers from that hour, and the results of his work will be far deeper and greater. People have possibly already wondered at the consecrated zeal and self-sacrifice he has shown in his Master's service, but a new force will mark his course now. He will himself be surprised at the great difference in his new life. An unusual calm will settle down over his heart and work, not the calm of indifference, and indolence, but the calm that marks the progress of the deep river, the majestic calm of heaven, in which the forces of the Godhead display their energy, not in spasmodic outbursts and frenzied attempts to do God's work, coupled with the underlying hope to obtain prominence for the heroic work done; but in the settled purpose, the harmonious motives of his life work, the deep love to God and man that stamps his every step, rolling on like a river, sweeping away the smaller difficulties without a frown, and cutting its way through the spiritual filth and mud of vice and poverty of the city, making its bed deeper and broader annually and daily, bringing life and prosperity with it everywhere. For "by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months, because their waters *they issued out of the sanctuary*; and the fruit thereof shall be for meat and the leaf thereof for medicine. . . . And it shall come to pass that everything that liveth, which moveth, withersoever the river shall come, shall live—*and everything shall live whither the river cometh* (*Ezek.* xlvii.)

But what about the *busy pastor* in the large church? Well, if anybody in ministerial or mission work needs the

full Pentecostal power *he is the man.* I feel like writing a little book about all the difficulties of the pastor in a large city. But that is not needed. The thing needed is, if he does not yet understand it—and there are many who, whatever their abilities and reputation, have not yet discovered this secret—*his supreme need is the*

full baptism of power from on high.

I agree that there are men who seem to have a special call to evangelistic work, but I am perfectly sure *that any pastor,* who gets Pentecostal power, will soon have a revival in his church. A holy determination will seize him. He cannot be content with half measures. He will first of all try to get his official board to fall in line with his plans, and urge them to seek the blessings he himself enjoys, and then with them and other warm-hearted members of his church he will steadily but firmly arouse his church, until all have felt that he means business. Then from that awakened church will go forth a thousandfold shout of triumph that will startle the world around, and the people will cry out:

"Men and brethren what shall we do?"

And if the members of the board will not support any attempt to awaken the sense of holiness within the church, and not seek the blessings themselves, he will appeal to others within his church, who will side with the Lord and him in this, and there will surely be someone. We can scarcely imagine a church so worldly or formal but that a few *real* Christians will be found in it. With these he will form a league of prayer and launch out in the name of the Lord, whatever the dead or half dead officers or members of the church will say. And if he should be left standing alone, he will either determine, like Dr. Goodell, of Calvary M.E. Church, New York, if the Spirit leads him that way, that

there shall be victory for his Lord and Master in the Church or a "funeral in the parsonage," or he will have to leave them and shake off the very dust of his feet against them, as a testimony against their ungodliness. But it shall be more tolerable in the day of judgment for the harlot and the publican than for that church.

It may mean much self-sacrifice for a pastor to take his stand thus. But the "*funeral in the parsonage*" had really taken place before he received his Pentecost. It was when the old man *Self* died. (*John* xii. 24.) That prepared the way for Christ and His glorious Holy Spirit.

A Pentecostal pastor knows that he is a pastor *in order to win souls for Christ and build up the Church*

in holiness and the fear of the Lord.

He has not received his Pentecost unless he knows that and acts accordingly.

If filled with the Holy Spirit, he will draw all the lines of the various institutions within his Church towards that point. "But that will cause antagonism on the part of some wealthy members," it is said. It may or it may not. There is often a stupid fear of the rich supporters of the churches exhibited by some pastors. If they had the courage of their convictions and spoke in a straightforward, manly way, concerning these vital truths in the Bible, without compromising with the world and the devices of Satan, they would gain the respect more generally of their rich supporters. As it is now they allow the money question and the social privileges they enjoy in the homes of the rich to dominate their preaching and relations to them. But when Pentecost comes that is done away with. With gentleness and love, but with all the firmness of a conviction that fears nothing, they proclaim the glorious promises of the Gospel and condemn

the sins of their day, making Christ so attractive in their preaching and lives that rich and poor alike will claim him as their Lord or reject Him. *And thus the dividing line will be clear and comprehensive*, and that is just the want of our day.

And as regards the pastor himself, the new power will be a revelation to him. The worry and fuss, the constant anxiety, as to the outcome of his services and work, will be gone, because *now* he rests perfectly in the Lord. It is not his service, or his revival campaign, but the Lord's! It is not his honour that is at stake, if that of anybody, but the Lord's, and there need be no more fear about His honour. He knows how to move things. The pastor has merely to be

obedient to His will,

and he will bear fruit as naturally as the branches of the purified vine. The power is not the pastor's but the Lord's, that is the difference now. Oh, Hallelujah! When you get that vision clear to your heart, it will revolutionize both you and your work completely.

And the quiet *young country pastor* will get his vision too. Perhaps he will find out that his easy going life is not of the Lord. For with all the inner calm of that strong life which the Holy Ghost imparts, it is directly opposed to laziness and the "don't care" style of some preachers. I would not be misunderstood as saying that the "don't cares" are merely in the country villages. But I do mean to say that when the country parson or preacher has received his Pentecost, he will immediately be as a flaming fire, and there will be a stir somewhere.

The Holy Spirit is never inactive, and if you have received the fulness of the Spirit you will be sowing the good seed by all waters and the results will be sure. The mere fact that you have become a changed man (1 *Sam.* x. 1-12;

Luke ix. 54, 55 ; *Acts* viii. 14-17) and have a "passion for souls"—not as the fruit of zeal merely, but of love, or speak in "tongues" or heal the sick, will make the people desirous to know something about the new power that fills you. This spirit of inquisitiveness drew surging crowds around Christ. People will feel you have imbibed His Spirit, and as they listen to the burning message you bring them from Him, of full and free salvation, they will be saved in numbers.

The mistake of your life has been this, that you have not tarried until "endued with power from on high."

A man once stood on a hill-side in the harvest season and noticed a group of men busily at work mowing down the long sweet grass. Some stopped very often to sharpen their scythes, the others worked on energetically, but very seldom attended to the sharpening of their scythes.

He went down to see the results of their work and found out that those who took time to sharpen their scythes right often, did their work better, easier, and quicker than the others.

When Luther was hard pressed with work he prayed more than usual. Take time to pray, friend, and pray until you get your Pentecost. This applies to the "red-hot evangelist" as well as the Salvation Army officer, and every worker in the Lord's great harvesting field. We may be "red-hot" without the Pentecost. It may be the red heat of zeal and enthusiasm, but you want

the white heat of Pentecost.

Here are two pieces of steel. Their weight, shape, appearance, length and breadth are just the same. You cannot at first observe any difference. But place one of them in a heap of iron nails, filings, and needles. The influence exerted is very apparent. The whole heap seems to be alive. Every bit of iron there starts out towards it.

Now take it away and put the other piece of steel in its place. There is no stir at all. There it lies quite inert and ineffective.

How do you explain the difference? Simply this. One has been magnetised, the other not. One surcharged with power the other not.

And this is the difference between Christian workers. Some are filled with Holy Ghost power, the others have failed to obtain it.

Oh, Friends, do not let us make a mistake in this most vital point. May the Lord be able to use us all as *He intends to!* For when our life work is done, it is of little importance what *men* may have to say about it, if His "well done!" is not heard. But they that be "*wise* shall shine as the brightness of the firmament; and they that *turn many to righteousness as the stars for ever and ever!*" AMEN!

TONGUES OF FIRE.

Tongues of Fire.

"AND THERE APPEARED UNTO THEM CLOVEN TONGUES, AS OF FIRE."—*Acts* ii. 2, 3.

IT will certainly be a help to many to be able to compare the speaking in tongues and the prophetic speeches of to-day with those of former days.

As regards the gift of prophecy, we find it already in the old dispensation; whereas the first record of the Biblical speaking in tongues is in the New Testament.

Jesus had said concerning this, that believers should "speak with tongues" (*Mark* xvi. 17), and the first fulfilment of that prophecy took place on the Day of Pentecost at Jerusalem.

The prophet Joel had prophesied that the Spirit should be poured out "upon ALL FLESH, and your sons and your daughters shall *prophesy*" (*Acts* ii. 17).

The most remarkable thing is that the Apostle Peter makes use of this in connection with the *speaking in tongues* heard at Jerusalem.

The mode of speaking in tongues heard there must have had the character of prophecy—that is, *they spoke* of "THE WONDERFUL WORKS OF GOD." There were then in the messages, given in tongues, truths full of "edification, exhortation, and comfort." This is evidently the idea

conveyed by Peter, when quoting Joel concerning the PROPHECY" (1 *Cor.* xiv. 3). But there was no doubt also much adoration and praise, especially when they were in the "Upper Room" (comp. *Acts* x. 46; xi. 15).

Men and women of the different nationalities, present in Jerusalem on that occasion, could at once distinguish their own language, when the disciples came down to the crowd from the "Upper Room," and the messages brought to them through it. But they only understood what was said in their own tongue. There was therefore considerable speaking in tongues not understood by all the people.

Possibly those who spoke in tongues did not all understand what they were saying. We have very often cases in our day where direct messages have been given to someone present who knew the language and was stirred by the message, although the speaker did not know what was said. The Holy Spirit gave the utterance.

God's *chief idea* with this miracle seems to be that of revealing divine power through His disciples, giving them authority—His own divine seal—in the presence of all the people. Not so much that of reaching them with the Gospel in their mother-tongue, as it seems very clear that the crowds attending the Jewish festival were generally acquainted with the Aramaic or Greek language. There was therefore no necessity for them to have the Gospel preached to them in their own language. The *miracle* was to call their attention to the wonderful revelation of Divine power in connection with these despised followers of Jesus Christ. And as such it worked, causing surprise, amazement and wonder, and open ridicule from many unwilling to see the Divine power in it, and ascribing it to natural causes.

The disciples, it seems, understood what was said when

the astonished people asked, "How hear we every man in our own tongue wherein we were born?" And when Peter stood forth all the people clearly understood his sermon. This proves satisfactorily to our mind that the tongues were not necessary as a means of communication on the Day of Pentecost. Still, about 120 men and women spoke in tongues.

Possibly not all of them received the "GIFT" (1 *Cor.* 12) enabling them to control a language, but no doubt several did. All spoke *ecstatically* under the POWER OF THE HOLY SPIRIT, as all do, more or less, when speaking in tongues.

Although, as we have pointed out, the chief aim with this miracle was to give the disciples and the preaching of the Gospel the background of Divine support, it also opens up the possibility, when God sees fit, of giving Gospel messages in this way. Dr. A. B. Simpson concludes from this miracle that God will yet bestow "MISSION TONGUES," in order to hasten His work among the heathen.

That, then, means to say that Spirit-filled people may obtain perfect control over a language—or, rather, the Holy Spirit gets such perfect control over them that He will be able to address the heathen through them—without their having to study the language spoken. We have already cases in our own day of this kind. But the Spirit does not always speak in the same language, so our call to any field among the heathen must not be guided by the language given; the Holy Spirit decides that for us in other ways. At least, this is the experience we have at this time. Perhaps there may be more regular developments later on in God's own plan.

But the *ecstatic speaking in tongues*, no doubt in many cases in *rhapsodic* sentences, with short messages and words of adoration and praise, was given to ALL; for they were

"all filled with the Holy Ghost [all the 'about 120'], and began to speak with other tongues, as the Spirit gave them utterance" (*Acts* ii. 4)—some speaking more clearly than others; some in short sentences; some with a most perfect address, having the "gift" of tongues to perfection; some possibly only in one tongue, others in several tongues.

In the house of Cornelius there was no need of the Word of God being proclaimed in tongues, in order to be understood. All present evidently understood Peter. And it is not stated that *he* spoke in tongues, but those on whom the Spirit fell, and it "fell on *all them which heard the Word*" (*Acts* x. 44).

Peter said they "have received the Holy Ghost as well as we" ("*Even as on us*," *Acts* xi. 15). Both he and those who came with him were convinced of this, "FOR THEY HEARD THEM SPEAK WITH TONGUES AND MAGNIFY GOD" (*Acts* x. 46).

That then is the way in which it took place on Pentecost, similar to that in the house of Cornelius; and Peter and his company would not have believed that the Spirit was given to the heathen, unless they had heard the *ecstatic speech and praises*. It gave the whole occasion this indescribable and remarkably SUPERNATURAL stamp.

What language the Spirit-filled worshippers spoke there it is not possible to say; and we do not read any statement concerning the language spoken at EPHESUS by the twelve men on whom the Spirit fell there (*Acts* xix.). All we read is, that "when Paul had laid his hands upon them, the Holy Ghost came on them, and they *spake with tongues and prophesied*."

Those who cannot understand the profit of speaking in tongues, because it is a foreign language that is spoken without interpretation, will be at a loss to answer when we

ask, What profit was it at Cæsarea, at the house of Cornelius, or at Ephesus with the twelve men? If they had lived then, they would have said, "*But, dear Peter (or Paul), what is the good of people talking what others do not understand?*"—because that is the way they ask now.

They forget to distinguish between the *first* ecstatic outburst on receiving "Pentecost," and a *later, more mature state of things.* They fail also, probably, to distinguish between the ecstatic and rhapsodic speaking in tongues, as the Spirit giveth utterance, and the "gift of tongues" which can be controlled by the spirit of the speaker.

But we agree that whatever may take place during the first joyous moments or days of the great outbreak, when "the fire falls," under the *ordinary* conditions of the Church, it is right to claim that the language spoken, if not understood by those present, SHALL BE INTERPRETED, either by the person himself, or by another who has received the gift of interpretation.

We will, in this little HISTORICAL summary, make use of some extracts from what the great divine, *William Arthur, M.A.*, well known within the Wesleyan Methodist Church of England, and throughout the English-speaking world, both as a writer and preacher, and by his holy life, has written on the subject; the extracts are from his "*The Tongue of Fire.*" Likewise some extracts from the *Church History*, by *Fredrik Nilsen;* and some articles written by *Pastor Ernst Lohman*, of Germany, not long ago, in a German paper. As Pastor Lohman has not placed himself definitely on the side of those who support the present revival that is now sweeping over the earth, his historical account will be all the more interesting.

The Outpouring at Jerusalem.

William Arthur says, in the chapter on "The Fulfilment

of the Promise": "After ten days have elapsed, their patience is not exhausted. Did He not say, 'Not many days?'"

"No Thomas absent now! Not one heart has failed! 'They are *all* in one place.' It must have been very early; for after they received the baptism, and filled all Jerusalem with the noise of their new powers, Peter reminded the multitude who came together that it was only the third hour of the day (nine o'clock in the morning). We know not how long they had that morning urged their prayer, nor whose voice was then crying to Him who had promised. . . But 'suddenly there came a sound from heaven as of a rushing mighty wind.' Not, mark you! a wind; no gale sweeping over the city struck the sides of the house and rustled round it. But 'from heaven' directly downward fell 'a sound,' without shape or step or movement to account for it—a sound as if a mighty wind were rushing, not along the ground, but straight from on high, like showers in a dead calm. Yet no wind stirred: as to *motion*, the air of the room was still as death; as to *sound*, it was awful as a hurricane."

"Mysterious sound, whence comest thou? Is it the Lord again breathing upon them, but this time from His throne? Is it the wind of Ezekiel preparing to blow? Shaken by this supernatural sign, we may see each head bow low. Then timidly turning upward, John sees Peter's head crowned with fire, Peter sees James crowned with fire, James sees Nathanael crowned with fire, Nathanael sees Mary crowned with fire, and round and round the fire sits 'on each of them.' The Lord has been mindful of His promise."

"The instantaneous effect of the descent of the Spirit on the first Gentile converts in the house of Cornelius was that

they began to '*magnify God.*' The effect would be the same in this first case. That bosom has yet to learn what is the feeling of moral sublimity, which never has been suddenly heaved with an emotion of uncontrollable adoration to God and the Lamb—an emotion which, though no voice told whence it came, by its movement in the depths of the soul, farther down than ordinary feelings reach, did indicate somehow that the touch of the Creator was traceable in it. *They only who have felt such unearthly joy need attempt to conceive the outburst of that burning moment.* Body, soul and spirit, glowing with one celestial fire, would blend and pour out their powers in a rapturous 'Glory be to God!' or 'Blessed be the Lord God!'

"The fire is not a shapeless flame; it is not Abram's lamp, nor the pillar of the desert, nor the coal of Isaiah, nor the unfolding flame of Ezekiel; it is a tongue, yea, cloven tongues. On each brow glows a sheet of flame, parted into many tongues. Here was the *symbol* of the new dispensation. *Christianity was to be a tongue of fire.* Blessed be the hour when that *tongue of fire* descended from the Giver of speech in a cold world!"

William Arthur has written much in his book that would be worth while to cite, but our space is limited. What Christian is there who, when he considers the possibility of such a Pentecostal experience, would not desire to have it? But, sad enough, it has all been looked upon as a great occasion that could not be renewed; whereas God desires all His children to have the same power and experience—*something similar* to what took place on that wonderful Day of Pentecost at Jerusalem.

The gift was not, as some have supposed, confined to the apostles. William Arthur rightly says: "The tongue of fire rested upon *each* disciple, and *all* spoke with a *superhuman*

utterance. Not the Twelve only, the Lord's chosen apostles; not the Seventy only, His commissioned evangelists; but also the ordinary believers, and even the women. The baptism of the Spirit fell upon all, and the spiritual gifts were imparted to all—not equally, for the expression, 'As the Spirit gave them utterance,' seems to indicate a diversity of gifts, which accords with other passages in the New Testament. It is not probable that *each one* could speak *every* language, for St. Paul says of himself that he '*spoke with tongues* more than they all,' clearly implying a limit in that gift, and a different limit in different persons."

It is interesting to notice how one, who probably never had the gift of tongues himself, could enter so clearly into the question as does Mr. Arthur. The edition of his book that we have before us was issued in America in 1856. It was already then, no doubt, well known in England.

There are several remarks in it that we may differ in, but in the main we agree with him.

As to the *miracle* itself, he says it was "a miracle in a very amazing form; perhaps, as to its form, the most amazing of all miracles."

In order to prove this, he shows how matter is of less importance than *mind.* Those are mighty miracles that are wrought in seas, mountains, the firmament, or the human body, that display a power which rules the frame of nature or the frame of man; yet all these may be called the PHYSICAL MIRACLE. "But beyond this lies a *higher* miracle, of which the sphere is mind, and which, therefore, we may call the MENTAL MIRACLE."

"Of this order two forms had been witnessed previously, *inspiration and prophecy;* but now a *new* miracle was to challenge the belief of all Jerusalem. This miracle, as to its *moral* impression, differed totally from all physical

miracles—even from that complex and most peculiar miracle, *the raising of the dead* . . . . That miracle stands alone; yet the chief impression which it makes, and certainly the impression which all purely physical miracles make, is the POWER."

"In *inspiration*, we see the mind of man enabled to sit down among the morning mists of things, and to write a book which will stand while the world stands. In *prophecy* (foretelling) we see the mind enabled to look through a thousand years, and describe what lies beyond so plainly that, when it is unfolded to ordinary sight, it shall at once be recognized. Both these miracles bring us, not so much into the presence of a Ruler, *as into the presence of a Spirit.*"

"As, however, we watch the MIRACLE OF TONGUES, a strange solemnity falls upon us; we feel as if we had left the region where mind slowly and dimly learns through sense, had crossed some invisible line into the land of spirits, and were standing before the *Original Mind.*"

"What knowledge of mind so minute as that which scans every sign whereby every mind expresses its ideas"—that can make use of the expressions by which man makes his thoughts known to others!

And on those who heard it the influence was convincing, as they heard the SAME message through all these speakers. The men who speak, too, are unschooled peasants, yet all gifted with the same unheard of power.

The tongues are different, but "the impulse is one, and the message one! From *what centre* do all these languages issue?" The answer leads us back to the presence of the Central Intellect of the Spirit which "formeth the spirit of man within him"—of the Supreme Mind, to which all mind is common ground—of the Father of thought!

God had spoken!

All doctrine is not therefore the thoughts of man or his work, the product of thinker, or the juggling of priests! No! now GOD HAS SPOKEN DIRECTLY THROUGH HIS FIRE-BAPTISED SERVANTS!

In answer to those who believe that the miracle did not consist in the SPEAKING in other tongues, but that the miracle was one of HEARING rather than speaking, Mr. Arthur says: "Had it been as here supposed, the symbol of the miracle would not have been cloven tongues, BUT MANIFOLD EARS. The double declaration of the narrative corresponds with the symbol. As regards the *speakers*, it says that THEY 'spake with other tongues'; as regards the *hearers*, that they heard every man in his own tongue.

"When St. Paul finds fault with the use of the gift of tongues in Corinth, he does not blame the hearers for lacking an ear that would interpret their own tongue into foreign ones, but blames the speakers for *speaking* with the *tongue* words not easy to be understood 'by the unlearned,' not being interpreted. This proves that a foreign language was used as the instrument of *speech.*

"If," Mr. Arthur continues, "the supposition of the miracle in hearing, instead of in speech, has been resorted to with a view to simplify the miracle, *it defeats its own object;* for, to sustain that supposition, the miraculous influence must have been exerted on a number of persons as much greater than in the other case, as hearers were more numerous than the speakers. At the same time, the nature of the miraculous operation would be in every respect equally extraordinary."

We believe, with Mr. Arthur, that those who spoke made use of the languages well known by the foreigners present. Their own statement concerning this is decided and clear.

It has, as already stated, happened at several times at the

meetings in Norway, Sweden and Denmark, and other countries, that those present heard the Word of God spoken in their own language, or languages well-known to them, by persons influenced by the Spirit, who did not themselves understand these languages.

As regards the gift of *prophecy* (forthtelling), Mr. Arthur considers it to be of greater practical value for the "unlearned" than the gift of tongues. And of course, we may easily understand, if the tongues are not interpreted, that the hearer, especially if he has come to make fun of the meeting, might feel inclined to say that the speaker was "gone mad" (1 *Cor.* xiv. 23). But it must be remembered that where the miracle of interpretation accompanies the miracle of speaking in tongues, the "tongues" are *equal to the gift of prophecy*. When St. Paul says, in 1 *Cor.* xiv. 5, "greater is he that prophesieth than he that speaketh with tongues," he adds, "EXCEPT HE INTERPRET," thereby signifying, that the speaker in tongues in that case edifies the Church, just as much as the prophets. In fact three miracles are then combined: the message, the foreign tongue, the interpretation.

It has also very often happened at meetings, that people present, have not only understood the foreign language spoken, but have attested to the fact that the *interpretation given* was also perfectly correct.

THE GIFT OF PROPHECY (1 *Cor.* xiv. 3) has much in common with the Gift of Tongues. It is born of the same Spirit. The words spoken may be simple, as were Peter's on the Day of Pentecost, consisting of a number of passages of Scripture. BUT THERE IS HOLY FIRE IN THEM! That is why they cause conversions and life, where human eloquence could not do anything. Paul says, concerning the power of prophecy, "if there come in one that believeth not, or one

unlearned, he is convinced of all, he is judged of all: and thus are the *secrets of his heart made manifest*, and so falling down on his face he will worship God, and report that *God is in you of a truth.*" *The same takes place where the Tongues are interpreted* and even where no interpretation has taken place sinners have been stirred up to seek God, impressed by the Divine power glowing in the "tongues" and the heavenly light in the face of the speaker.

Oh, that the hearts of God's people were burning with this Holy Fire, so that words of fire might burn on their tongues and proceed from their lips!

At Corinth.

The Apostle Paul's relation to the Gift of Tongues has been stated at some length by *Pastor Ernst Lohman.* We cite the following statements: "We notice in the first chapter of the First Epistle to the *Corinthians*, that the special Gifts were very prominent in the Church there.

"Although the Church was scarcely five years old, and most of its members were saved from the worst heathendom and its sins, the Apostle says, nevertheless, that they were 'enriched in everything,' and as compared with other churches, 'came behind in no gift.' The new spiritual life had here obtained a mighty outbreak.

"The Apostle does not doubt at any moment that these marvellous revelations were the result of God's Spirit dwelling in the Church. The gifts were genuine. As he himself had the gift of tongues in an exceptional degree, he is able to speak from personal experience. It is far from his intention to act in a preventative or quenching spirit. Instead of that he considers these gifts not only as a matter to be borne with, but as being very desirable. He exhorts the Church to 'COVET' these gifts 'EARNESTLY'; it is his prayer,

his exhortation that all may obtain them. '*I would that ye all spake with tongues*' (1 *Cor.* xiv. 5). We remember that he on one occasion wrote to his friend and co-worker, Timothy, whose gifts of grace were evidently waning: '*Neglect not* the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery' (1 *Tim.* iv. 14). But the Apostle does not over-estimate these gifts."

Pastor Lohman then gives his views as to the proper relation of the Gift of Tongues to Christian work and experience. But in this pamphlet we wish more expressly to prove the presence of these gifts in the Church from its very commencement, in a greater or less degree.

We have already mentioned the well-known places in *Acts* ii., x. and xix., and need not touch on them any further now They speak for themselves. It is impossible to be an honest student of the Bible and pass them unheeded. The same may be said of the three chapters in the First Epistle to the *Corinthians* (xii.-xiv.).

And the fact that these gifts were not merely intended for the first Christian Church is shown us by Church History and the experiences made during the times of great revivals.

Testimonies of the Church Fathers.

In Fredrik Nilsen's "Church History," we read (p. 78) concerning *speaking in tongues* (Glossolalia) *and prophecy*. "The right to speak belonged to all who had anything to say. The gifts of this apostolic age made this freedom in teaching possible, *viz.*: The Glossolalia and prophetic gifts, which both issued from the same source and had the same object—to serve the Church.

"The one who spoke in tongues was in a state of semi-consciousness,* in which he by the Spirit spoke "mysteries"

* We would add, not always in the same degree.

(1 *Cor.* xiv. 2), especially to *personal* edification, and only serviceable to the Church when an interpreter was present. The speaking in Tongues was songs of adoration in the spirit, not with the understanding ;* but in prophecy both the spirit and the understanding were active.†

"Whilst the *apostles* themselves were a new 'gift,' to which there was no equal in the old dispensation, the *prophets* exerted a gift that had existed formerly in Israel with great power.

"The prophets were of less importance than the apostles, who were *always* under the direct influence of the Spirit,‡ whilst the prophets were only occasionally 'in the Spirit' and received revelations.

"The apostles not only laboured among believers, but also among the Jews and heathen, whilst the prophets did their work only amongst and for the believers.

"There were apostles, as John and Paul, who also had the gift of prophecy and received great revelations, and prophets, as Barnabas (*Acts* xiii. 1), who might be elected as apostles.

"At Jerusalem, we meet with prophets such as Stephen and Agabus (xi. 28 ; xxi. 10) ; at Antioch others are mentioned, besides Barnabas; and PROPHETESSES are also mentioned, such as the four daughters of the evangelist Philip (xxi. 9).

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* They might also contain *messages* to those present.

† Let us remember, nevertheless, that prophetic messages may come *direct* from the Spirit through the human agency and bearing no doubt the stamp of man, but giving the *real thought* of God (*Num.* xxiv. 13 ; 1 *Kings* xxii. 14 ; *Acts* vii. 31 ; xi. 27, 28 ; xxi. 11).

‡ We think it best to say: the apostles were equipped for a *higher service* than others, but there were occasions when they also seemed to be more "in the Spirit," or "under the Power," than usual (Comp. *Rev.* i. 10 ; *Acts* iv. 31 ; iv. 8 ; xiii. 9 ; 2 *Cro.* xi. 17 ; 1 *Cor.* vii. 12). In the last two cases the Apostle gives his own judgment, not a word directly inspired by the Spirit.

In the "Doctrines of the Twelve Apostles," which Professor C. P. Caspari, according to Fredrik Nilsen, calls "The oldest Church regulations," we find the following statements. The Church father, *Irenæus*, born in Asia Minor, about the year 130, died a martyr in 202, or 203, was a disciple of Polycarp, and says, after quoting 1 *Cor.* ii. 6: "I have also heard many brethren in the Churches who, by the Spirit, SPEAK IN ALL KINDS OF TONGUES, and to the edification of others bring WHAT IS HID IN MAN TO LIGHT AND REVEAL THE SECRETS OF GOD."

"The gift of prophecy (1 *Cor.* xiv.) had its place in Church worship a considerable time," says Mr. Nilsen. *Other gifts*, as in our day, were conspicuous. We find statements

concerning power over unclean spirits.

In the Second Apology of Justin, at the close of the sixth chapter, we read: "For there are many of us Christians who, in the power of the name of Jesus Christ, who was crucified under Pontius Pilate, have healed many, all around the world, who were possessed with unclean spirits, also in your city."

Irenæus, Tertullian, Origen, Cyprian, Augustine and others, all speak about the casting out of demons. Read the 23rd chapter of Justin's First Apology. In this you also find statements concerning order of worship (chaps. 65-67). As to the necessity of

keeping the holy flame

of the Spirit burning within, they referred to 1 *Thess.* v. 19; 2 *Tim.* i. 6; 1 *Cor.* xii. 31; xiv. 1, 39.

"In the days of Justin, there were especially *two gifts of the Spirit* that were of importance at the services of the Church—THE GIFT OF TONGUES AND THE GIFT OF PROPHECY."

In the book entitled, "The Teaching of the Apostle Addais" (one of the seventy who went to Syria), we find some words of great interest: "Ye shall not ponder over the secret things and ask questions concerning the hidden things of the holy books that ye have. Ye shall not judge the words of the prophets; remember and understand that they are spoken by the Spirit of God, and he, who censures the prophets, censures and judges the Spirit of God.

Let that be far from you! "because the ways of the Lord are right and righteous, walk ye in them without blame." Of course, this does not take away the right of the Church to try the spirits if they are of God. But we are not allowed to judge the work of God. "Unbelievers stumble over them because they have not the HIDDEN EYE of the hidden mind, that needs not ask questions in matters that do not profit, but cause loss. Remember the THREATENING JUDGMENT OF THE PROPHETS, and the Lord who zealously watches their words, that the Lord JUDGES BY FIRE, and by that He tries ALL men."

"The hidden eye of the hidden mind," says A. H. Gjerve, "means the enlightenment that comes with Jesus and His Gospel," but the "HIDDEN EYE" seems to mean something deeper still, especially the light that comes with faith in Christ, besides the God-sent gift both to see the truth and accept it. In the Epistle to the *Ephesians* i. 18, we find the "hidden eye."

This book of Addais was written, either at the close of the first, or at the commencement of the second century, according to learned writers such as Dr. Alishan, Dr. W. Eureton, and Dr. George Phillips.

In the time of JUSTIN THE MARTYR († 168) the Church service consisted of two special parts: A service of Scripture and prayer, and the communion service. He says: "On the

so-called "Sunday" (the Lord's Day) all come together from town and country at the same place, and, as far as time permits, the writings of the Apostles are read, or the writings of the Prophets. After this, when the reader has finished, the one standing gives an address, in which he encourages and exhorts to obey these good things.

After this we all stand and pray, and when, as already stated, the prayers are ended, bread, wine, and water are brought in, and the leader prays and praises *with all his strength*, and the people give an approving 'Amen!' After this the distribution takes place, &c."

Chapter 10, in the book "The Teachings of the Apostles," closes with the following: "If any are holy let them come, if not, let such be converted. MARAN-ATHA (The Lord cometh) AMEN! But as concerns the prophets, let them offer thanksgiving to their heart's content." Professor C. P. Caspari says that "the prophets were accordingly allowed time for free speech after the communion service."

ORIGEN (+254) says "The CONDITIONS necessary, in order to obtain the gifts, involved that they had cleansed their souls by the word and live according to the will of logos" (The word, or Christ).

Professor Nilsen says, "The greatest personages in ancient times testify to the fact that the gifts of grace continued in the Churches. THEY DID NOT SPEEDILY DISAPPEAR WITH THE APOSTLES. Irenæus + 202, Origen + 254, Tertullian + 220 (African and Montanist), Justin the Martyr + 168, Ignatius + 115 (Read his letter to Polycarp), Polycarp + 166, *all* mention them.

IGNATIUS exhorts Polycarp very strongly, in his letter, concerning several things; amongst others he says, in the second chapter: "Be in all things wise as a serpent and harmless as a dove. That is why you consist of both body

and spirit, that you should correct whatever appears before you and pray that the unseen may be revealed (that is to say, correct the mistakes you see and ask God to reveal to you those you do not see), that you be behind in nothing, but have all the gifts of grace in abundance. The times need you in order to partake of God, just as a steersman needs the wind, or those who are in a storm need the harbour. Be watchful as a warrior of God; Life Eternal is the the unfading prize, of which you also are assured."

IRENÆUS writes, according to Tischendorf (see his book "When were the Gospels written?"): "Others mock the gifts of the Spirit, which during the last days, according to the Father's will, was poured out upon the human race, and of the four forms we have of the Gospels, are not willing to accept the form according to John, in which the Lord has promised to send the Comforter, but they renounce both this Gospel and the prophetic Spirit.

"They are in very truth unhappy, as they willingly agree, that there are lying prophets, but will not accept the Gift of Prophecy in the Church."

Now this is just the state several Christians are in, concerning this present revival of grace and power. They have seen or heard that the unclean spirits have spoken, but are still not willing to accept the prophetic gift of God's Holy Spirit.

Irenæus continues to say: "*It is with them as with others, in order to get rid of false brethren, they deny the whole brotherhood.*"

Those who evidently retained the gifts longest were the MONTANISTS.

In Tischendorf's book (p. 56), we read: "One of the most important factors in the ancient Church, with lasting influence, was Montanism. It tried to counteract GNOSTICISM which, with its fantastical productions of philosophy,

was *overwhelming the simple faith of the Church.* Montanism, on the other hand, sought salvation in a straightforward, deep and hearty acceptance of the truth."

I wonder if it may not be rightfully said, that this same thing is taking place in our day. The present revival is sent of God to counteract the rationalism, formalism, and materialism that in many places is sapping the heart-life of the Church.

The Montanists disappear from history about one and a half centuries after the Christian religion had become the state religion of the Roman Empire.*

From these quotations we see that ecstatic speech existed in the Church, right up to the second and third century, and possibly it also existed in the fourth.

It met with opposition as we have seen, although the Apostles and Church Fathers considered it to be of use to the Church and very desirable. One, *Miltiades*, wrote a little book against these gifts at the close of the second century.

When the Christian Church became a State Church and Popedom developed itself, every influence that did not give way to that, was suppressed by might, and every mark of such influence was entirely wiped out, if possible.

It is from that reason, as Pastor Lohman says, that "the knowledge of movements of this kind has reached us very sparingly during the intervening centuries, until the days of the Reformation. But we may fearlessly conclude that among the thousands of so-called '*heretics*' who were burnt or tormented to death by the Church, there were

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* Of course the Montanists, the Carmisards, the first Quakers and Methodists, and others, were considered fanatical by many, because of their strong belief in Divine Gifts and Spiritual Power. But where are we, and what is our spiritual standing when untouched by these? The Bible and the whole Christian Religion is full of it.

numbers who were filled with the Spirit and enjoyed His gifts.

As soon as the

Reformation

brought about more freedom, some of the gifts have appeared in *almost every great revival*, also the Gift of Tongues."

Let us now quote freely from Pastor Lohman's interesting account: "When the edict of Nantes in France was recalled, and a season of great persecution came upon the 'Evangelicals,' the spiritual life increased among these persecuted people in intensity. The life in the deserts had often an apostolic character.

"Under the Carmisards, the stubborn 'evangelists' of the Cevennes, a great revival broke out. We find the GIFT OF TONGUES here, side by side with the PROPHETIC GIFT.

"We have a German account of this revival entitled: 'The revivals in the Cevennes with the extraordinary gifts of the Spirit, the so-called Inspiration.'

"The account reads as follows: 'In this place, during religious exercises, an extraordinary gift appeared, a PROPHETIC TEACHING, inasmuch as *children* as well as adults got up and *preached mighty sermons whilst their bodies shook violently*.

"This gift exerted a great influence and attraction, and THE CHURCH INCREASED.

"The Church authorities and the secular powers opposed it, but could not by

murders, imprisonment, or torments

stop it.

"The King had to come to an agreement about everything, even as concerned the free emigration, *viz.*, the removal of these people from the country.

A whole regiment

of inspired soldiers went over to the army of Holland."

Mr. Lohman continues : " According to faithful accounts it happened that Spirit-filled people, who only knew how to express themselves in the ordinary dialect of their people, spoke the French language to perfection.

" In or about the year 1701 there were about 8,000 inspired people in the Cevennes.

" From this place the revival found its way to England and Germany in the eighteenth century.

" In England it became connected with the ' Philadelphia-Church,' which was founded in the seventeenth century by Jeane Leade, a Church that declared it had heavenly visions and revelations. This Philadelphia-Church spread also to Germany. A similar movement commenced in Germany through the theologian, Petersen, who was born at Osnabrück. The so-called

' inspiration-movement '

reached its height at Wetteren and in the country of Witgenstein amongst the ' separated ' groups, who came from various countries, especially from Wurtemberg.

" Besides other manifestations we also find the GIFT OF TONGUES in this movement.

" In one account we even find several examples of speaking in Tongues. Some words sound like Hebrew. The first line reads thus :—

" ' Schetekero, olahamanu alasch schemene tekora, Rischema, schetebirekora.' The quotations close with the words ' alla Jesus alla.' In between we notice other words, such as ' ruach adonai.' (The Spirit of the Lord).

" This movement did not merely exist in Germany, but spread also to other countries, also to Switzerland, and wherever it came there were the same or similar manifestations.

"It would take more space than intended, to give a detailed account of all these manifestations. It is of importance that we are able to prove their existence in the

seventeenth and eighteenth centuries.

"In the nineteenth century we find them again, this time they lead to *Irvingism.*

"In March of 1830 a Miss Mary Campbell, resident in a little Scottish town, received the Gift of Tongues. She suffered from tubercles on the lungs. but was

healed by faith.

"Shortly after, two brethren, James and George Macdonald, living in another place, received the Gift of Tongues.

"Next year a Mrs. Candale, wife of a lawyer, and a Mr. Taplin, also began to speak in tongues, and thus the movement commenced to spread in real earnest far and near.

"*Mr. E. A. Raptauscher* says concerning these manifestations, in a book entitled 'THE CHURCH BUILT ON THE ORIGINAL FOUNDATION': 'The speaking in tongues lasts a longer or shorter period, at the highest five minutes. Very often it is but a few words, the first outbreak of the ecstatic state. This opens the secret well of the life-stream that issues from it and refreshes the Church, as it contains that part of the speech that can be understood.

"'It is always a deeply felt speech, which evidently takes hold of the whole soul of the speaker.'

"'The speech is often accompanied with tears and sighs, or joyous exclamations, even laughter.'

"We notice how perfectly similar it is to much of what we have seen in these days.

"'It is an even, intelligent, and harmonious language. It is spoken with a more powerful and strong voice, and often much more rapidly than ordinary speech. They are sounds

that shake your inner being

and penetrate to the soul in a way that is *not generally the case with prophety*. The voice assumes a worthiness and strength that it does not generally own.'

"One of the inspired ones said: 'When the spirit comes upon me and makes me speak in tongues in the presence of God, it seems as if a veil had fallen on everything around me, and as if I only saw the object of all my longings and the way that leads me to it. I feel as if I am hid in God, kept in His tent, lifted above all the voices of the world, flesh and the devil.'

"Another of the inspired ones expresses his experience in this way: 'The knowledge of God's presence in Christ and my own presence in Christ is united with an overflowing wealth of indescribable joy.'"

Mr. Lohman says: "In this state self-consciousness is united with the consciousness of God's presence, without being completly absorbed by that. The inspired person has as clear a conscience of his own existence as he has of the mighty power that lies over him.

"'This state is the same, both under that part of the speech which is understood, as well as the part which is not understood.' This means to say when the interpretation takes place as well as during the speaking in tongues."

Pastor Lohman gives us another instance of these manifestations. He cites Mr. Hohl: "Before the commencement of the speech one could notice that the person in question would sink away into himself and become introspective, which could be seen from the fact that he closed his eyes and shaded them with his hand.'

"We think it more correct to say that he was *sunk in God* and contemplating Him, because that is the real condition.

"'Suddenly, as if struck by an electric power, a convulsive shaking passed all through the person's body, whereupon

a flow of burning, pointed and foreign sounds came over his lips, which was very much like the Hebrew language, and was generally repeated three times, and with an incredibly fiery and sharp expression.

"'After this flow of foreign sounds, *which were generally believed to be the proof of the* GENUINE CHARACTER *of the ecstactic state*, there always come a shorter or longer speech in English, in the same fiery tone partly sentence by sentence, or word by word, and consisting generally of very severe and earnest exhortations, at times also awful warnings, but there were also spoken very precious and divinely comforting words.

"'The last part was generally a paraphrase of the first part, although the person speaking could not always detect it to be such.

"'After this speech the enthusiastic speaker sank into deep quietness for some time and came back to the ordinary state little by little after this exercise of strength.'"

We have seen several who have acted similarly to this during the present revival. But we have also heard beautiful speaking in tongues without there being any violent shaking of the body. And what to *outsiders* may *seem* to be an extreme "exercise of strength," which naturally would exhaust the body, is only caused by the Holy Spirit's influence living within. *The body is not weakened, but strengthened!*

But to return to Mr. Lohman's account. He says that "there was, some years ago, before there ever was said anything about speaking in tongues among us, similar manifestations in the Orient." And this is a fact.

It is his opinion that all must acknowledge that this gift has again and again appeared during the different epochs, ever since the days of the Apostles, until our own day.

We have also been told that when the Quakers, the Methodists, and other great denominations commenced, there several cases of speaking in Tongues.

Among the Lestadians in Finmarken, it has evidently existed a long time, and we are constantly receiving information from various sources, proving that the gift has appeared in several places of late years before the commencement of the present revival.

The MISTAKE, according to Mr. Lohman, has been this, that on the *official* side (The Church), attempts have been made to quell these manifestations by force, whilst on the other side one has been apt to overestimate the real worth of the "Tongues."

And we would say that this is a danger that must be guarded against also in our day.

We must remember that there are other and precious gifts that the Lord has for His people. Their *value* will be determined largely by the use the Lord is able to make of them at the time. They become the *external* channels through which God's blessings are to flow to others.

The most important of all is, as Paul says, to be FILLED WITH THE LOVE OF GOD! or, as one has said, that the "gifts spoken of in the twelfth chapter of 1 *Cor.* be dipped in the thirteenth chapter, in order to be used according to the instructions of the fourteenth chapter."

There is a great truth in what Mr. Lohman says, that it is possible for Satan to counterfeit the gifts, but *not the Love of God poured forth in the soul.*

At the same time we would remark that what has appeared to some as counterfeits were *no counterfeits at all.* Their preconceived ideas concerning God's way of work, were so entirely foreign to the new manifestations, that they were unable to judge them with unbiassed minds. But THAT does not prove they were unscriptural or a work of the Enemy.

We know that some people quote Mr. ROBERT BAXTER, a Scotch lawyer, who had something to do with the Irvingite movement, but later on turned around and condemned it, as saying that the whole movement was of the Enemy. And they very rashly conclude that the present revival must THEREFORE also be a work of this evil spirit.

Mr. R. Baxter gives his reasons, as stated by Dr. Schofield, for this "right about face" of his. Perhaps HE was deluded by Satan, but that gives him no right to act as judge in the case of all the rest. Others might also have been deluded, but we have NO RIGHT TO SUPPOSE THAT ALL WERE. Numerous testimonies from other sources proves that this was not the case.

We do not agree with all the teachings of the Irvingites. Every denomination has some doctrine and teaching peculiar to it that caused its separation from other groups of believers.

But some people seem led by the evil powers in our day, to pick out cases here and there, where there may have been some fleshly or even diabolic touch, and after enlarging on these they hold them up to the world and say, "Look here, this is the result of the movement." But the CHURCHES abound with miserable, and at times AWFUL, COUNTERFEITS: surely the Churches, as such, are not to be blamed for them all! It is therefore disloyal to truth, to judge a whole Revival from separate cases where evil may have been done. We are to find out what GOD IS DOING and follow the light thus given us, and oppose with wisdom and much grace the evil influences around us. If the numerous writers, now occupied in tearing down God's work, would be THUS employed, we would not have found so many Christians involved in doubts and fears, as is now the case. This latter fact shows that the opposition has been UNFAITHFUL TO TRUTH and given the evil powers tools to handle that IMPEDE THE WORK OF GOD.

Let us first of all get CLEAN HEARTS and receive the full baptism of Fire, then love will burn within, and if we only give God's Spirit an opportunity, He breaks forth in these days of the "Latter Rain" as on the Day of Pentecost, in seraphic or ecstatic speech, and lifts one's mind into the highest form of worship and praise that it is possible to reach on earth.

That is how the matter appears to us. When God's Holy Fire penetrates the WHOLE BODY, as well as soul and spirit, the ecstatic speaking in tongues, *when it is not prevented*, comes as a matter of course.

I am aware that this opinion is not accepted by all and will not condemn them on that account. The value of "tongues" and that of prophecy is clearly seen in the Word of God, and if those who have another view knew the holy joy that accompanies the speaking in tongues, they would surely not oppose them, but rejoice at the possibility of attaining them. Besides the edification and joy that accompanies them, they are, when wrought by the Holy Spirit, a *sure evidence of His indwelling Presence.*

We do *not over-estimate the Gift of Tongues*, but merely desire to let it have its proper place in the kingdom of God.

The "*Inspiration Movement*," says Mr. Lohman, "that went all through Germany, France, England, and Holland, had these extraordinary gifts. One could hear the instrument (the person) in enthusiasm, whilst the body shook, emit spiritual words in perfect keeping with the Scripture, that *did not proceed from the person's own spirit*, but was caused by another Spirit."

We see accordingly that all that has been said concerning a Divinely supernatural power, working in and through man, is

not a loose speech

We are standing face to face with FACTS, and we merely make ourselves the objects of derision by denying them.

Even *Hedora* writes in his book, "*The History of Pietisim from the 18th Century*," in connection with his statements concerning the Inspiration Movement": "We must acknowledge that the adherents of the movement exhort to repentance, conversion from sin, faith and holiness, and what they gave us"—(evidently through the speaking in tongues and the prophetic speech)—"surpassed many sermons. We cannot, without feeling greatly moved, read, or listen to, these earnest and pure testimonies.

"And it is impossible to believe these remarkable motions, these oftentimes abrupt sentences, often spoken with sighs or with jubilant voice, are got up. These people stood really *under a higher power*, a Spirit, that was foreign to them, when they were not in the ecstatic state."

This last statement though misrepresents the case somewhat. This Spirit was not "foreign" to them, nor is it to us. It is

the Spirit of God,

who dwells IN us and works THROUGH us, although He does not always work in the same way through all. And those, who have spoken in tongues, are not always moved by the Holy Spirit to ecstatic speech; whereas those, who have the "Gift" of tongues, seem to be able to speak in tongues more readily at will.

In our day,

as in days gone by, the speaking in tongues and prophecy move on together. Both these gifts have appeared very extensively in connection with the present Revival. It is now, as on Pentecost, when the mighty Fire of the Holy Ghost gets the right of way, and permeates body, soul and spirit, the "tongues" and prophecies, and shouts of praises are heard. God gets the glory!

God, we find, is not limited by methods or any set time

for pouring out the "Promise." What He waits for is the willing and consecrated heart, that He may sanctify and cleanse it by the Blood of tbe Atonement, and fill it with Pentecostal Glory, as the Tabernacle when completed and set apart to the worship and service of God was fully taken possession of by Him.

The act of *preparation* may take place very speedily, when there is simplicity enough and perfect consecration on the part of the seeker. It may cost severe struggles, and at times violent scenes have been witnessed as the Old Adam has been nailed to the Cross. But there is *always victory* for those who are willing to go by the Cross and the sprinkling of the Blood of Jesus.

Sometimes the fire falls on the prepared sacrifice during church service, sometimes in the home, sometimes when many, or few, or none are present, People have received their Pentecost at the wash-tub, when scouring the floor, down in the mines, when at their outdoor or indoor work, on the streets and market-places, in the tramway-cars and trains, in their beds, in out-of-the-way places, all alone on the mountains, when sick at the hospital, and sometimes just before going down the valley of death. One Bible woman told me that she received her Pentecost as she was crossing the Market-place in Christiania, and people turned around surprised to hear her speak in tongues. Some have been awakened by God in the middle of the night and have immediately received their baptism.

At times it takes place with the laying on of hands, but the results are just the same: They get filled with God's Holy Spirit, and show in

their lives

that God Himself has revealed Himself to them and is come to stay.

The fire has fallen on some when listening to a sermon, and they have at once begun to praise God in tongues. The SINGING IN THE SPIRIT, that often accompanies the baptism, is at times perfectly seraphic and impressive. Some have been baptized *the very moment* hands have been laid on their heads in prayer, others shortly after. On some, hands have been laid two or three times before the fire fell.

In some cases there have been much shouting and rejoicing, in others you have seen the radiant face, as an angel's, with the folded and extended hands, while the "tongues" have been heard, but sweetly, beautifully, gently and harmoniously. Perhaps temperament has something to do with it, and God speaks differently through the different vessels, but it is nevertheless *His* voice, speaking through lips of clay. We have this glory and the Divine Presence in "earthen vessels" (*2 Cor.* iv. 7).

Some do not speak clearly in tongues at the commencement. It sounds as if one were trying to form words, but failed. But at last the pronunciation becomes distinct and clear. We know of several such cases.

The prophesying also takes place very often in broken sentences. But there are numerous cases in which the speaker rolls forth as it were an incessant strain of Gospel truths, with a clearness and, not seldom, with a choice of words far above the intellect and culture of the speaker, proving that the Divine Power is at work, illuminating the mind and giving words to express the thoughts arising there, that the speaker, without the Power, could not have used. This is the more perfect way of delivery that ought to be sought by all who prophesy. And it has been simply marvellous to hear what penetrating depth into the Word of God there has been, by people whose minds had not been trained to ponder and study its sacred pages, showing that

the gift of wisdom and knowledge had also been given them to a certain degree, reminding you very forcibly of 1 *John* ii. 20. "*And ye have an anointing from the Holy One, and ye know all things.*"

I have seen several preachers of various denominations and some missionaries baptized with the Holy Ghost, and the joy and glory of such an hour is indescribable. How much it means for the cause of Christ! How their hearts burn for the salvation of the lost, for the glory of Jesus and the purifying of His Church! How Jesus delights to see His people go forward in His grace and Power.

As in the days gone by, these "TONGUES OF FIRE" are causing a stir wherever they come, and meet with opposition too in every land.

It has been a marvel to see the crowds in Scandinavia thronging the largest halls obtainable, and the crowd outside unable to get in, often discussing religious matters with Bible in hand. There has been a great sale of Bibles and many people have begun to study its sacred truths as never before.

The TOPICS that in former years have caused dissensions and divisions have been laid aside at the Pentecostal meetings and gatherings, and many preachers and church members of various denominations, and such as belong to none, have been melted together by the Pentecostal Fire, not by giving up their connection with these, although some are being forced to do so, but by the mutual love and bonds of fellowship that the Holy Ghost has formed between them. And this fellowship is getting strengthened as the Fire increases and tribulation and opposition become more general.

The SECULAR PRESS generally has been trying to explain away every vestige of Divine Power that has appeared, just as it has been trying to divest the Bible of the supernatural revelations and accounts that it contains.

The COMIC PAPERS have made fun of the leaders and the meetings. Scenes have been acted out in theatres from these, lecturers have used all their wisdom to make the people believe "there is nothing in it," rich people have expended considerable money for printing and distributing literature: books, pamphlets, circulars, tracts, etc., denouncing the Revival; the matter has been discussed from the King's Palace down to the poor man's hut, but the work still goes on with unabated force, deepening, broadening as a river each month that passes by.

There has been much misunderstanding too in THE RELIGIOUS WORLD concerning this work. God does not always work along the lines some people have thought were right and proper. He breaks away into new forms and methods in order to prevent stagnation and formalism among Christians, but the change always meets with opposition even among His own people. The fact is that God is bringing His people back to the simplicity and the unembarrassed methods of earlier days, showing us plainly that *the old Gospel has not lost its Power*, and that He is willing to prove the strength of His arm, through *believers*, if they only will be faithful to Him.

He wishes to fill our hearts and touch our tongues with His Holy Fire. And this LATTER RAIN REVIVAL has become a mighty exponent of the Will of God.

Many doubt that statement, we know, but the transformed lives of thousands of human beings around the world is the infallible proof of God's approval, and confirms the Revival TO BE OF HIM.

Some have considered it to be a matter of *promoting* "*tongues*" or "prophecy." There never could have been a greater mistake.

This Revival promotes

vital, living, burning Christianity!

It is God's Spirit, awakening, quickening, and reviving His People, and through them reaching out in power to the lost and blinded world around them. The "tongues" come in as a matter of course, because GOD has appointed that they shall. But they merely bear witness of the inner fire and grace, and, as other gifts of the Spirit, become the outward means of communication to others.

This short review of God's work during the ages will have proved that ecstatic speech and worship have existed from time to time, ever since the first mighty outpouring of God's Spirit on the Day of Pentecost in Jerusalem, and many will, in reading it, have arrived at some of the following conclusions:

i. That there is a wonderful similarity between all these manifestations and those we have seen in our day.

ii. That they are caused by one and the same Spirit—the Spirit of the Living God.

iii. That they follow deep and mighty revivals, no matter what country these may arise in.

iv. That it is possible to quench God's work in the life of others, and wholly stop it in our own lives by unbelief, unwatchfulness and worldliness, wherefore it is necessary above all things to seek and be kept in LOVE, and allow every gift of grace to have its place in the life of the Church.

v. That Satan will try by violence and might to stop this work of God, or by shameful counterfeits try to throw his shadow over it.

vi. That we, as sure as we allow Christ to rule in all things as Lord and King and keep to His Blood and Word, HAVE NOTHING TO FEAR. The Lord hides us in His strength and everlasting love!

vii. That what the people of God in our day need is to

get as close as possible to the childlike life of faith that was seen in the first apostolic Church and be filled with

the same power

that helped them to such mighty and glorious victories.

viii. That we, *not by going back*, may reach this as we have already been going back enough, but by GOING FORWARD to Christ, as they went forth to Him, and allowed His rich and mighty Spirit-Life to flow through them to others.

May I again quote some striking sentences from Mr. Arthur's "*Tongue of Fire.* "They *all* began to speak. This shows that the testimony of Christ was not borne by the MINISTRY alone. . . . The multitude of believers were not *mere adherents*, but living, speaking, burning agents in the great movements for the universal diffusion of God's message . . ."

"On the Day of Pentecost, Christianity faced the world, a new religion—without a college, a people, or a patron. She had only her two sacraments and her *tongue of fire.* All that was ancient and venerable rose up before her in solid opposition. No passions of the mob, no theories of the learned, no interests of the politic, favoured her; nor did she FLATTER OR CONCILIATE ANY ONE OF THEM. With her tongue of fire she assailed every existing system and every evil habit; and by that tongue of fire she burned her way through innumerable forms of opposition. In asking what was her power we can find no other answer than this one:

The tongue of Fire!"

"Religion has never, in any period, sustained itself except by the instrumentality of the tongue of fire. . . . In many periods of the history of the Church, as this gift has waned, *every natural advantage has come to replace it:* more learning, more system, more calmness, more profoundness of reflection . . . everything in fact, which, according to the

ordinary rules of human thought, would insure to the Christian Church a greater command over the intellect of mankind—yet it has ever proved that the gain of all this, when accompanied *with an abatement* of the

fire,

has left the Church less efficient."

It is but right to say that Mr. Arthur does *not suppose the speaking in tongues to be* the only tongue of fire. As already stated, his view points to the PROPHETIC GIFT as to the most serviceable for the spread of the Gospel. But the first miracle, that of tongues, has its place and mission. "The effect was," Mr. Arthur says, "a general impression *in favour of the Divine origin of the message*," the prophetic message given by Peter.

Thus we see how these two gifts *work together* in perfect harmony, both caused by the same FIRE; and without this Holy flame, burning within and touching the tongue, the CHURCH IS HELPLESS in all its work, whatever be the beauty and harmony of its systems and organizations!

Only a change in the direction of "*degeneracy, not improvement*," would, as Mr. Arthur says, be involved if our Lord had intended to leave the Church *without any manifestation of the Spirit.*"

As we close we would say that the Church needs as much in our day as in former days both these manifestations of the Spirit: The Gift of Tongues and the Gift of Prophecy.

Some have said the "Church is not ripe for them," but God is not dependent on Christians who have not cared to enter into the subject. He will ever be ready to bestow on waiting and willing hearts His blessing, and *touch their hearts and tongues with His Holy Fire.* Then BE willing to say to the Lord,

"Here am I, send me!"

MORE ABOUT THE PENTECOSTAL OUTPOURING.

More about the Pentecostal Outpouring.

SINCE writing the short historical summary, "Tongues of Fire," I have read some articles by a writer in a current magazine, in which I find support for the thought I offer in "Tongues of Fire," that the worshippers at Jerusalem on Pentecost were acquainted with the language spoken by Peter.

He asks: "What was the condition of the known world at that time as to language?" His answer is:

"The conquests of Alexander and of Rome had brought about such a change in the languages of the world, that all nations were able to understand each other in both Greek and Latin. As it has been remarked, "Aramaic, Greek, Latin—the three languages of the inscription on the Cross—were the media of intercourse throughout the Empire. Greek alone was sufficient, as the New Testament shows us, for the Churches of the West, for Macedonia and Achaia, for Pontus, Asia, Phrygia."

"That being so, the necessity for such a gift would not exist." The gift of tongues, he means, in order to preach the Gospel to the Jewish worshippers at Pentecost.

"The sermon Peter preached on the day of Pentecost was spoken, it would seem, in Aramaic. It was addressed chiefly to the *permanent dwellers* at Jerusalem—to those

amongst whom our Lord had wrought His miracles, and by whom He had been crucified (*Acts* ii. 22, 36). It was natural, therefore, that he should speak in Aramaic, and *the Jewish strangers* who were present on that occasion would THOROUGHLY UNDERSTAND WHAT WAS SAID." He quotes Dean Alford as saying that the message by Peter was delivered either in the Aramaic of Palestine or, more probably, in the Greek language, "which was the common medium of intercourse for all Eastern subjects of the Roman Empire."

It matters very little we think. The facts are clear: that those present understood Peter's sermon.

The writer then cites the late Professor Plumptre to prove that the gift was not connected with the work of preaching or teaching the Gospel, but with that of praise and adoration. Let us read the Scripture text: "How hear we every man in our own tongue, wherein we were born . . . . speak the wonderful works of God. And they were all amazed." (*Acts* ii. 8-12). If this *only* means praise and adoration it is *doubtful*. It means that although praise and adoration were evidently *prominent* (this we readily conclude from present-day experiences) there is good ground to suppose that *addresses* were given (such as is often the case in our day) in other tongues, extolling the Glory of God and the Power of the Cross.

He goes on to prove that all the speaking in tongues *took place in the Upper Room*. I do not think the Scripture bears out him, or Dean Farrar, whom he cites, in this. He says, "Reading the passage carefully makes it clear, first, that the disciples were not then speaking to the people, and, secondly, that they were not engaged in the work of preaching at all. They were by themselves—they were all believers—there were none present who needed to have the

glad tidings proclaimed to them. The multitude outside overheard the disciples worshipping God inside "the house where they were sitting." What the crowd heard was not a proclamation, a warning, or an exhortation, but a doxology. When the work of preaching began before the people outside, the utterance of tongues had ceased."

In order to make that statement one must know where the Upper Room was, and what access there might have been to it, or near it, for the people.

I agree that the fire fell when they were alone, and that the first speaking of tongues took place then. And if they all burst forth, as there is every reason to believe (comp. *Acts* x. 44-47; xi. 15) simultaneously under the Power, it must have been heard some distance. The experience we have from similar outbursts in our day go to prove this. Nearly 120 people *filled with the Holy Ghost* praising and adoring God in tongues IS NO QUIET AFFAIR. The "order" spoken of by Paul in 1 *Cor.* xiv. was not enforced, and does not apply to the first outbursts of Pentecostal Power, but to a more mature state of things.

And it was soon noised abroad. *How many* languages were spoken we do not know, and not all present knew all the languages spoken. *Perhaps each person had a different language* or *several* at the outburst. The foreigners present could each detect *theirs* (*Acts* ii. 9, 12). But how? Scarcely, when that band of worshippers were up in their room. Perhaps occasional words might have reached their ears of the "*doxology*," but on seeing the crowds the disciples evidently went out amongst them, led by the Spirit, and speaking as He gave them utterance "the wonderful works of God." And as the crowds surged around them some heard their language spoken and others theirs, and so on. There have been meetings in Scandinavia, where people

have surged around those speaking in tongues in that way. Some of the languages have been understood, some not, by those present. Of course it caused surprise and amazement.

Evidently, when speaking, the disciples acted somewhat strangely, as people do at times, when under the Power, speaking in tongues. Their demeanour was such that some mistook them to be "DRUNKEN" and "FILLED WITH NEW WINE."

It is easy to see how the whole thing worked. No matter what their demeanour might have been, there was the *fact of languages being spoken* by these people that they did not know themselves. *How* could it take place? *What* was the cause of it? And the crowds felt they stood before supernatural forces that they could not explain.

Now was the time for Peter's sermon. And it came! *Miracles never save people*, but are the means of leading their thoughts to supernatural things—to GOD. Then the STORY OF THE CROSS looms up with intensified authority and power. And so it is in our day. The miracle has drawn the crowds together, and then the Gospel has been preached. That is at any rate our experience.

Another point in which I differ somewhat from the writer is his remark that St. Peter's quotation of the well-known passage in *Joel* had nothing to do with *tongues*. It "does not contain the remotest hint of foreign languages," he says. "Hence the fancy that this was the immediate result of Pentecost *is unknown to the first two centuries*, and only sprang up when the true tradition had been obscured."

But we must abide by the Bible statement. The speaking in tongues had brought the excitement to its highest tension, as verses 12 and 14 prove. THEN Peter stood forth with the eleven, and referred immediately to the scenes going on around them, rebuking the scoffers for their coarse

insinuations: "THESE" who? Those speaking in tongues, of course. "*These* are *not* drunken, as ye suppose, seeing it is but the third hour of the day. But THIS IS THAT which was spoken by the prophet Joel." What? This speaking in tongues. Nothing else is recorded as having taken place so far, so *it must have been* THAT. Accordingly the messages given were *prophetic* (forthtelling). When therefore the Spirit spoke through those men and women they were *prophesying* in the Spirit. (1 *Cor.* xiv. 5).

He wards off, very decidedly and ably, the attempts made by many, to prove that the speaking in tongues on Pentecost was merely the result of NATURAL causes, and quotes Dean Alford to prove his statements. The writer says:

"I believe the event related in our text (*Acts* ii. 4) to have been *a sudden and* POWERFUL INSPIRATION OF THE HOLY SPIRIT, BY WHICH the disciples uttered, not of their own minds, but as MOUTHPIECES OF THE SPIRIT, the praises of God in various languages hitherto . . . . unknown to them."

He then quotes from Bishop Ellicot's "*New Testament Commentary for English Readers.*" We cite the following:

"There is no evidence that that power was permanent. It came and it went with the SPECIAL OUTPOURING of the Spirit, and lasted only while that lasted in ITS FULL INTENSITY."

"There are no traces of its existence in any narrative of the work of apostles and evangelists. They did their work in countries where Greek was spoken, even where it was not the native speech of the inhabitants, and so would not need that special knowledge."

"The utterances of the disciples are described in words which convey the idea of rapturous praise. They speak the 'mighty works,' or better, as in *Luke* i. 49, the *great things*

of God. Doxologies, benedictions, adoration, in forms that transcended the common level of speech, and rose, like the Magnificat, into the region of poetry—this is what the word suggests to us.

The writer then says, if this interpretation be correct, 'what warrant is there for seeking the 'gift of tongues' as a means of evangelising the heathen?"

One thing, at any rate, becomes very apparent to us: The writers quoted allow that the speaking in tongues took place as a RESULT OF THE MIGHTY INFILLING OF THE HOLY SPIRIT. It is when under the supernatural and Divine Power the disciples speak. The speaking "came and went with the *special outpouring* of the Spirit . . . . in its *full intensity*," the Spirit using whatever language He chose.

We see very clearly therefore that it is not the person speaking, who decides which language is to be spoken, BUT THE HOLY SPIRIT. How vain and thoughtless then to criticise, as it is often done in our day, the choice the Holy Spirit makes of languages. We speak as the "Spirit giveth utterance," that is *our* spirit speaks, mightily impressed by the Holy Spirit.

On the other hand, although it does not seem to be proved from Scripture, that this supernatural gift will do away with the ordinary study of languages, it can be proved, we think, from *Acts* ii., that God may, when He finds the time appropriate, make use of this gift to hasten His work. It may not have been the rule, but cases are known *in our day* where the Gospel has been preached in that way, making it very apparent that it took place at times in the first Christian Church.

We have the case in Southern India of two Indian women proclaiming Gospel truths in Hindustani to the people, although they had not acquired that language before. One

of them had even been deaf and dumb from her birth, but could nevertheless speak under the Power of God. She has not spoken in Hindustani for some time now, but speaks fluently in the Telegu language, which is her mother tongue, but which her deaf and dumb state has prevented her from acquiring; she has received it supernaturally. I have this from a missionary, who wrote to the pastor at the mission station where she lives, in order to obtain information.

Mistakes have been made by some, supposing they had received the language of some heathen people, and have gone out to these only to be bitterly disappointed. They have supposed the language they received to be constant, whereas it was merely the ecstatic outburst, "as the Spirit gave them utterance." But the time may come when the use of the "tongues" may become more general as a channel of communication to heathen nations.

In speaking of Chrysostom, the writer says that he speaks of tongues "as one who feels the whole subject to be obscure," and then remarks that 'THE WHOLE TENDENCY OF THE CHURCH AT THIS TIME WAS TO MAINTAIN REVERENCE AND ORDER, AND TO REPRESS ALL APPROACHES TO THE ECSTATIC STATE," and this is certainly the truth. It is so in many Churches *in our day*. The cry is "REVERENCE!—ORDER!" And this means generally the suppression of the Holy Spirit's work through the Gifts He has appointed to His Church (1 *Cor.* xiv. 26). Paul speaks of "order" too, but he does not suppress the "gifts"—he bids the Church to "COVET" THEM.

As to the word "UNKNOWN" languages I think there is some misunderstanding. Even if, as the writer puts it, the word "*unknown*" is an interpolation of our Authorised Version in 1 *Cor.* xiv. 2, the term in itself is not quite out of the way. The Apostle intimates clearly that a language

may be spoken, *unknown* to those present, and advises, therefore, that prayer be offered for an INTERPRETATION (xiv. 13). In xiii. 1, he intimates that even an ANGELIC tongue may be spoken. What, therefore, in Irving's day, might have appeared to outsiders "a jargon of mere sounds" or "gibberish," was nevertheless a real language, spoken somewhere, but interpretation was necessary in order to appreciate it. This experience all have passed through, who have travelled among foreign nations or among heathen nations, whose language they have not known. It sounded often like "gibberish" to them.

The writer takes a very decided stand against those who condemn *everything*. He says, "whatever explanation may be given of the facts, *there exists no ground* for imputing a deliberate imposture to any of the persons who were most conspicuous in the movement." He refers to the Irvingite movement.

As we have seen, there must have been, besides "doxologies, benedictions, adoration," also some feature in the speaking of tongues that reminded Peter of the words of Joel concerning "PROPHECY," which, according to Paul, implies "*speaking unto men edification, and comfort, and consolation*" (1 *Cor.* xiv. 3).

In this case it needed no interpretation, as the different nationalities present discerned their own language. But in places, where the Holy Spirit uses the miracles of tongues, making use of a language not known to persons present, it is necessary to obtain the interpretation, in order to edify, instruct, or comfort the "Church." It then has the character of *prophecy*, as on the day of Pentecost. But very often the tongues are great anthems of praise to God, that "transcend the common level of speech and rise, like the Magnificat, into the region of poetry," or as another has said: "Pentecost

is a baptism of praise, coming over the balconies of Heaven from the glorified presence of our Saviour, having an unmistakeable relation to His glorification, fills us with His glory, striking up chords of praise we never dreamed existed in our soul, and finding adequate expression only in the tongues, which come with it from the scenes of heavenly praise and adoration above. It is the earnest of our inheritance of eternal praise and worship. It is the preliminary notes of that "new song," as it were, "which they sung before the throne."

We have personal experience of both of these forms of speaking in tongues, and have heard them extensively used by the Spirit at our meetings in Scandinavia and elsewhere.

When, therefore, the writer draws a line between "Pentecost and the peculiar manifestations at Corinth," we see no necessity for doing so. He does not think the disciples on Pentecost were "in an ecstatic state," in the sense of being "beside" themselves. "It seems safe to assume," he says, "that they were in the highest possible *mental* and *spiritual* condition, when they were thus filled with the Holy Ghost." As if those who spoke in tongues at Corinth were not in this condition.

We believe that the mental and spiritual state of the speakers was equal in both cases, and that the speaking was a work of the same Holy Spirit through the human agencies employed.

It appears very plain that the disciples on Pentecost spoke ecstatically. The taunts of the crowd prove this clearly: "They are filled with *new wine;*" and so does Peter's answer: "These are not *drunken* as ye suppose."

The idea conveyed is, that the old bottles could not contain the new wine (comp. *Luke* v. 37). The old tanned

hides would not be serviceable, Christ said, to put new wine in. They could not resist the pressure of the fermenting liquor, but would burst and the wine would be spilled. Now the marvellous flow of speech, the radiant face, the whole demeanour of the disciples was such, that outsiders could not explain it, save by some wonderful infilling, that made them act differently to ordinary human beings.

But the old bottles had been specially prepared by our Lord for the occasion. He had cleansed and renewed them. Still the mighty Power within taxed their utmost capacity. If there ever was ecstatic speech and worship, it was on the Day of Pentecost in Jerusalem.

Their mental abilities were nevertheless *perfectly normal!*

A great theologian in Sweden said lately, that Paul spoke in tongues because he was an epileptic. What an idea! But anything rather than accept facts. If that were the reason, then all the disciples and apostles in that "Upper Room" on Pentecost were epileptics. But such arguments have no weight with us. It is not even proved that Paul was an epileptic.

The fact is that the Holy Ghost, when giving the outward symbol of His presence, the cloven tongues of fire, actually filled them, and made use of every God-given faculty to produce speech, without their mind having anything to do with it, save as a channel. How could their mind make use of a language that they knew nothing about? We have decided proof in our day, that the speakers may know nothing of the language they speak, have never heard it, but the message they bring has nevertheless a direct object in view, an appeal to someone present, or an instruction, showing that some great Master Mind, behind the speaker, was using him or her as an instrument. In most cases the speaker did not even know what had been

said, unless the interpretation was given. The mental abilities of the speaker were not impaired, but merely held in abeyance under the Divine will.

I take exception to the contention that the tongues at Corinth "were not languages, but sounds." The Apostle Paul did not thank God for emitting more "sounds" than the others, but because God had given him to speak more "tongues (languages) than they all" (1 *Cor.* xiv. 18), and if he did not always understand the tongue, he asked God to give him the interpretation, judging from his advice to others (verse 13). Now we surely cannot suppose that the Apostle wants us to ask the Lord to interpret "gibberish." The very term "interpretation" refers you to a reasonable language, either earthly or celestial, that may be re-given in a language understood by the hearers. In Conybeare and Howson's "Life and Epistles of St. Paul," on pages 401-2 (Vol. I.), we read: "Besides the power of working miracles, other supernatural gifts of a less extraordinary character were bestowed upon the early Church. *The most important were the gift of tongues and the gift of prophecy.*"

As to the gift of tongues these Divines do not consider it "a *knowledge* of foreign languages," expressly intended for the conversion of foreign nations. It was "*the result of a sudden influx of supernatural inspiration, which came upon the new believer immediately after his baptism*, and recurred afterwards at uncertain intervals." "Under its influence, the exercise of the *understanding* was suspended while the *spirit* was rapt into a state of ecstasy by the immediate communication of the Spirit of God. In this ecstatic trance the believer was constrained by an irresistible power to pour forth his feelings of thanksgiving and rapture in words; yet the words which issued from his mouth were not his own; he was even (usually) ignorant of their meaning." These statements

strengthen the views we have presented: "The speaking in tongues was the *result of a sudden influx of supernatural inspiration.*" But the expression "*irresistible*" is we think, too strong. The Divine Power *may* be resisted, and the "gift" is under the control of the speaker (1 *Cor.* xiv. 32). The words "ecstatic trance," too, may be misunderstood. Many have trances, it is true, as did Paul (2 *Cor.* xii. 1-5), but it is not necessary to be in a *trance* to speak in tongues, although the worship in tongues is more or less ecstatic.

In closing I would say, that whilst I, in these chapters, have shown the *similarity* of the various religious movements during past ages, *along the lines of ecstatic worship*, I have not identified myself with *all* that has been done and taught in connection with each movement. I have merely proved that ONE AND THE SAME DIVINE SPIRIT has been speaking in this miraculous way, wherever He has found open and willing hearts and lips, through whom He might speak. It has not been within my sphere to consider doctrines and systems in connection with each movement.

Our prayer is that God may have the full and perfect rule among all His people, that this poor, lost world may feel, as never before, the *wondrous and saving power of our Lord and Master*—JESUS CHRIST!

PENTECOST WITH TONGUES

FROM HEAVEN, NOT FROM BELOW.

Pentecost with Tongues

from Heaven, not from below.

"If Satan also be divided against himself, how shall his kingdom stand?"—*Luke* xi. 18.

IT is NOT of the Devil, *because* those who HAVE received their Pentecost:—

Love Christ more;

Love their Bible more;

Love everybody more;

Long to bring Christ to lost souls;

Hate all that is of the Devil;

Are more on their knees, not as a duty merely, or for seeking any merits, but because they *love* to commune with God.

Yearn to know more of Christ and constantly grow in Him.

Feel His Spirit leading them on;

Only care to go as led by Him;

Long to be kept humble and in the dust before God;

If a real baptism of fire makes them better equipped to serve God and fight the Devil, then what they have received, if it is as some people say, "Of the Devil," ought to make them more useful in the *Devil's* service.

Such a mighty experience as this, through which they have passed, if of the Devil, *must absolutely make them* Devilish Satanic, and that in a *very extreme measure.*

They find, instead of that, that their delight is in the Lord and "His statutes are their songs in the house of their pilgrimage." They are brought *deeper down* in a full acknowledgment of their own unworthiness and constant dependence on God.

Even if Satan had taken upon himself an angel's likeness, and given the outward colouring a rich religious glow, they would still be able to detect if they (if only a slight touch) had become more worldly-minded, more self-conscious, more drawn to the lusts of the flesh, more prone to forsake God and serve the Devil; and if they did not see it themselves, their friends would.

It must be taken as a *fact* that whatever *Spirit* we imbibe and give the right of way in our hearts, minds, and bodies, that *same* Spirit will exert His influence *in* us and *through* us. If it is *God's* Spirit it will be *seen in our lives*, and thus also with the *Devil's* Spirit. "Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can no fountain both yield salt water and fresh.*"—*James* iii. 12.

Christ says, "Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth. If Satan also be divided against himself, how shall his kingdom stand?"—*Luke* xi. 17, 18.

It is a *fact* that people are *getting better* through this movement, are *leading purer lives*, are *paying off their debts* are *wiping out old feuds*, *making restitution*, and seeking *forgiveness* for their iniquities at the hands both of God and man. They are reflecting the *image of Christ* at home and abroad. That must surely be against the interests of the Devil, upsetting his kingdom. If not, Christ and the Devil must have become united, but we have heard of no such union.

Even if he did try to make use of "tongues," when we, in seeking our Pentecost, are UNDER THE BLOOD, and, are abiding by the Word, we have sought Divine protection against the onslaughts of the enemy, *God would be no better than the gods of the heathen*, if He delivered us to the cruel tyranny of our most bitter enemy—*The Devil.*

"*If we*, being evil, know better than to give our children *stones* for bread, *serpents* for fish, or *scorpions* for eggs, then surely our heavenly Father will NOT give us a Devil, when we ask Him to give the *Holy Ghost.*—*Luke* xi. 11-13.

The Pentecost with tongues is biblical and a gift of God.—*Acts* ii. 1-4; x. 46; xix. 6; ii. 32, 33, 38, 39.

The Churches are getting stirred up where this revival comes.

The Blood of Christ is being honoured, the *Atonement* and *Resurrection* have become living realities, illuminated and made *real* by the power of the Holy Ghost. All who are filled with the Spirit centre their faith and hope in the *finished work* of Jesus Christ.

The name of Jesus is constantly on the lips of Spirit-filled men and women. They love to repeat it *often*, it is the name of their heart's best friend, their beloved.

Formalism, materialism, rationalism, spiritualism, bigotry, and the worldly state of many ministers and divines are denounced by the spirit of this movement all over the world.

The Evangelisation of the world becomes a necessity for *all* who get this Pentecost.—*Acts* i. 8.

It makes God's people prepare for the *Coming of the Bridegroom.*

There is nothing the Devil and his hosts are attacking so much now as this movement, he knows his time is short and that this fight is real. He is using Bible, pen, papers

(religious and secular), half-hearted Christians, and even honest, though *misguided* Christians are in his service.

The Devil never makes us praise God, and the Pentecostal people are a praising people more than any one else.

He never takes us right up to heaven's gates in adoration and worship, making you feel as if the heavens at any moment could open and your spirit step right into the presence of your glorious King.

But *Pentecost* fills you with the *love of God* and gives you grace to live *normal Christian lives*—that is, lives wholly devoted to the interests of Christ, whatever position you may fill in life; it gives you *power* to go anywhere, be anything, at any time for Christ.

Friends! The call is going forth through all the world for whole-hearted service in the Master's Kingdom. Are you willing and have you received *power* in order to do the work in the *right spirit* and *successfully?*

Seek that *heart of hearts* (*John* vii. 37-39) and get your Pentecost. Not the blessing given others, but the one God has for *you—the Baptism of the Holy Ghost and Fire.*

(*Matt.* iii. 11)—Seek it *now.*

Seek it *through the Blood.*

Seek it after *perfect cleansing* by faith.

Seek it without anxiety, *trusting the Word of God* and *receive* the gift—*NOW.*

THE PENTECOSTAL VISIONS OF TO-DAY.

The Pentecostal Visions of To-day.

"I WAS IN THE SPIRIT."—*Rev.* i. 10.

A LETTER has been sent me, in which the "latter rain movement" seems to be approved in several respects, but it contains a general warning concerning visions, revelations, and the numerous involuntary prostrations that have taken place in this movement under the powerful influence of the Holy Spirit.

I, for one, am thankful for any timely warning against anything that might prove to be a device of the Evil One, or a counterfeit of the flesh, but at the same time must confess that I heartily differ from the wholesale condemnation of visions, revelations and prostrations to be found in this letter.

In this as in all other cases we have to

stand by the Bible and Facts.

Hundreds of years before the Pentecost, the prophet Joel said, (ii. 28), "It shall come to pass afterward, that I will pour my Spirit upon all flesh; and your sons and your daughters *shall* prophesy, your old men *shall dream dreams*, your young men *shall see visions;* and also upon the servants and upon the handmaids in those days will I pour out My

Spirit ; and *shew wonders in the heavens and in the earth*, blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord comes. And it shall come to pass that *whosoever shall call on the Name of the Lord shall be delivered*."

Now on Pentecost, when the Holy Ghost was given to the Church, Peter stated that the *prophetic* (1 *Cor.* i. 14) *speaking in tongues*, that took place there (*Acts* ii. 8-21), corroborated the prophecy of Joel, and was *one of the results of this mighty outpouring* of the Holy Spirit. Both the prophet and the Apostle argue *that visions*, *dreams and signs* are caused by the same holy influence. If Peter considered the first days of the Christian Church to be a part of the "last days," then surely we, about 2,000 years later, have good reason to believe that we are living in the "last days." The prophecy applies to our time. Surely this is clear. Then accordingly we may expect visions, signs and wonders, in our day, without believing the devil is at the back of them all, or that they are the result of some insane freak of the mind. When these people are living under the Blood of Christ, it seems much like an insult to Him to say that holy visions and signs they receive, *that stimulate to purer lives and worship and service*, are of Satanic origin. If that is so, then it cannot be even safe to pray to God, as generally these visions of Christ and heaven, and other scenes, appear when in the act of worship and prayer. Then God must be a weak and feeble God, yea cruel, Who, when we are invited to worship before Him, is not able to keep us from the onslaught of the devil, but gives us over to the tempter's wiles to get our minds impaired and our souls infected by the devil's own spirit.

If that is so, then we have no guarantee whatever for the

genuine character of the visions of the Bible generally. The visions of the Book of Revelation might in that case be the outcome of the heated brain of the castaway on the Isle of Patmos. It ought to be remembered too, that the Christians, many of them, who profess to have seen visions in our day, are just as real in their Christian character and have just as earnest desire to serve God, as had the disciple whom "Jesus loved."

Let us be careful how we treat the influence of the Holy Spirit on the spirits and minds of His people in our day. It seems strange that this also is to be traced up to the old enemy. It is surely wise to be on the alert against deceptions and counterfeits, but do not let us be cheated out of our rightful heritage by the devil.

The general argument used by some well-meaning people is this: that some of these manifestations are surely of the devil, then ALL must be from the same source. Why not then put Moses in class with the Egyptian sorcerers.

I beg to say that I very strongly disagree with that sentiment.

It may be perfectly true that those who have had visions have become 'puffed up.' I know that it is so in some cases, but it does not disprove the reality of the vision. Paul was given a thorn in the flesh in order to keep him down, that he 'be not exalted overmuch,' but he did not contradict the possibility of 'visions and revelations of the Lord' (*2 Cor.* xii. 1). I know personally several cases, where the visions received have been a means of humbling the spirit and strengthening the faith of those who received them. Personally I have, so far, not had any visions. It would seem that they are not given to all, or in the same degree. There is a great difference in that respect between Isaiah and Ezekiel, Peter and John.

It surely cannot be an argument against the possibility of real visions that people in the asylum may get visions, or that the devil may impose upon the minds of some, or even lead Christians astray through pride, or by making them seek visions and signs as the only rule and guide for their steps in life.

The thing to do is entirely different to that. As the writer himself states: "He finds numbers, who on their conversion had received the Holy Spirit and life from above, had visions." He says they were false visions, but, may be, he was mistaken in several cases, especially as he seems prejudiced against them.

Visions are of two kinds: mental (subjective), actual or objective. The Holy Spirit fills the body and affects the mental elements of the system in such a way as to produce pictures in the mind, so vivid and living, that the person who sees them may think them real, whereas they are merely illustrations of some great lesson the Holy Spirit wishes to confer to the person in question, or those around, who listen to the words spoken. The person does not see anything that is really taking place at the time (as the Crucifixion, the Judgment Day, etc.), but a vivid panorama, as it were, of these events, passes by the inner eye in such a way as to make the person seeing them think them real, just as a drowning man may see his whole life pass by him in a few moments. The Holy Spirit has often, by this visionary method, wrought a great work in many hearts, as also through remarkable dreams. This should not alarm us in the least. Examples of mental (subjective) visions in the Bible are many. I just give a few; *Ezekiel* xxxvii. 1 14; xlvi. 1-12; *Acts* x. 10-16.

But then, again, there are the actual (objective) visions, when the spirit is so in touch with the spirit-world that

what is seen is real, and is at that moment taking place before the observer.

This cannot be doubted, as Scripture gives a clear record of such events, and the scenes and circumstances, in connection with what some people see now in our day, is so real and scriptural, that we have no reason to doubt it. Examples of actual visions :—*Daniel*, x. 3-20 ; *Acts* x. 3-6 ; xii. 6-12 ; 2 *Corinthians*, xii. 1-10.

But there seems to be a mixture of both in several cases, where the real person (possibly an angel) seen in the vision, uses the mental vision to illustrate. Compare *Zechariah* i. 7-17 ; ii. 1-9 ; *Revelation* i. 10-20. It will be easy to find many other cases, both from the Old and New Testament.

I agree that the Evil One may influence the mind and cause mental visions, but that is far from saying that every mental vision is necessarily his work. If the vision comes when the soul is sunk in prayer and under the blood, and inspires to a purer life, or becomes a means of awakening the sinner, I DO NOT BELIEVE IT IS FROM THE DEVIL, he will surely not oppose his own interests (*Luke* xi. 17, 18).

THE MISTAKE some make is to be constantly looking out for visions and revelations. This cannot be healthy for the mind or the spiritual life, which must have its nourishment from Christ, His Spirit and His Word. No visions can supply that want. He alone can help and sustain us.

Then again we must be very careful not to come to rash conclusions because of the visions and revelations we think we have received. I have personally and publicly corrected those who were assured that they had received a clear statement as to the time of our Lord's coming. Everything like that must be checked, because it is against the

Scriptures. Let us examine if the visions and revelations are in harmony with the word of God before giving utterance to them. That is the safe way.

Then just a few lines concerning "prostrations." We must remember that the Bible only gives us an outline of what occurred on various occasions, but when facts are on hand in our own experience and those of others, it is right to compare them with the Bible accounts, to see if there is any clue to be obtained there concerning these special demonstrations of the Spirit.

I think the jeering rebuke of outsiders on the day of Pentecost is very emphatic: "They are filled with new wine." The remark must have been so general that Peter found it necessary to explain matters. "These are not drunken as ye suppose," and the reason was given. The seeming intoxication arises from quite another source. "This is that which hath been spoken by the prophet Joel." It is the work of the Spirit.

It is marvellous how similar the outward appearance is in some respects between a drunken man and one filled with the Spirit, although the two powers at work, and the results, are as different as heaven is from hell. Paul draws the comparison very sharply: "Be not drunken with wine, wherein is riot, but be filled with the Spirit." In the *Song of Songs*, we are invited to "drink, yea, drink abundantly." In the Norwegian translation it is rendered, "drink and be drunken." Thus speaks the Bridegroom.

A drunken man is at times very bold, sees what others do not see, staggers forth and back, or lies down under the weight of intoxication, or moves hastily about, speaks or sings, as he would not do on ordinary occasions.

Thus one who is filled with the Spirit—he becomes bold (*Acts* iv. 13) gets visions, prophesies, sings in the Spirit,

staggers under the overwhelming weight of the Glory, or is obliged at times to lie right down on the ground, or may be, to move about with unusual acceleration, speaking in tongues, quite oblivious of all that is going on around for a time, although not wholly unconscious. I can find nothing to condemn in this; it is the work of the Holy Spirit, and we must let Him have His own way. When the Pentecost comes these outward signs are very apparent. They are NOT TO BE SOUGHT. The Holy Ghost Himself is what we have to seek—The Comforter, through Christ and His precious Blood. The manifestations come with Him: that is not our business.

It is not absolutely necessary that all are prostrated, or stricken to the ground by the Spirit. I have known people who, on being filled with the Spirit, have risen quietly to their feet, with beaming faces, and testified to the power of God within; others have sprung to their feet and moved about the hall or church, speaking in tongues and prophesying; others have acted like the man in *Acts* iii 8-10, leaping, shouting, walking and praising God.

It is a mistake to say that the Spirit does not strike you down when Pentecost comes; but it is also a mistake to say that this is the only way He comes.

I am perfectly sure that the visions and wondrous experiences of the prophets and apostles recorded in the Scriptures were the work of the Holy Spirit, even if they had nothing directly to do at the time with receiving the "Pentecost." It was when they were "in the spirit" it occurred (*Rev.* i. 10), which our own experiences tell us must have been similar to that of Pentecost. They staggered, fell, as if dead, to the ground, trembled and quaked at the revelations of the Spirit. Saul lay one day and night on the ground prophesying (1 *Sam.* xix. 24).

Many in our day suddenly see Christ, and with a loud shout fall to the ground and are soon enjoying the blessings of Pentecost.

THE RESULTS are the test. Do these people become more Christ-like, loving and good? If so, it cannot be the work of the devil or the flesh. If the work of the devil's spirit, then he must be converted, or they would at heart or in their lives be more like him. We know the tree by its fruits.

We have much to learn. The Church has sinned greatly by not keeping this work in existence since the days of the apostles. It would have saved us from many doubts and spared us much trouble. But as the "latter rain" is falling, let us step out into it and be drenched. Do not put your umbrellas up! Let the refreshing rains from heaven deluge your whole soul, and may "brotherly love continue."

THE GIFT OF PROPHECY.

The Gift of Prophecy.

IN studying this subject we will notice two, if not three, distinct modes of prophecy used by the Holy Spirit. We lay especial stress on this last term, *used by the Holy Spirit*, because, whatever may be said or done by the *prophets*, outside of the direct influence of the Holy Spirit, however acceptable it may be from a human standpoint, it has not the intrinsic value of the work done by *the Holy Spirit* through them. The Apostle Paul distinguishes plainly between these two lines of work (comp. 1 *Cor.* vii. 25 and xi. 23). There may evidently also be a mixture, that is, a working of the prophet's *own mind* in connection with the message. Chrysostom says, "He that PROPHESIETH, *speaks all things from the Spirit.*" That is, of course, a very pure *degree* of prophecy. He defines also the function of a TEACHER thus: "He that teacheth, sometimes discourses also out of his own mind. Wherefore also he (Paul) said, "Let the elders that rule well be counted worthy of double honour, especially they who *labour in the word and doctrine*" (1 *Tim.* v. 17): whereas he that speaks all things by the Spirit, *doth not labour.* This accordingly is the reason why he set him (the teacher) after the prophets, because the one is wholly a *gift*, but the other is also man's labour. For he (the teacher) speaks many things of his own mind, *agreeing however with the sacred Scriptures.* We have reason also to believe that prophets, when prophesying, may, where the gift is not developed to its

full perfection, very often allow thoughts from *their own mind* to be mixed with the prophetic messages given by the Holy Spirit. That is evidently the reason why prophecies must be *proved* (1 *Thess.* v. 20, 21).

Pure vessels needed.

Much will therefore depend on the vessel used—the person speaking, and the *degree* in which God's Spirit predominates.

Of course we know that God can make even *an ass* speak if necessary (*Num.* xxii. 21-34), and even use such a doubtful person as *Balaam* (*Num.* xxiii. 16; xxiv. 1), or *Caiaphas* (*John* xi. 49-52) to proclaim His will. In Balaam's case turning a curse into a blessing, because the curse was evidently in Balaam's heart. And in the case of Caiaphas proclaiming the most awful, but still the most glorious act enacted in the history of the world.

But this is the exception to the rule. God prefers pure and submissive channels to proclaim His will to man. Still even with the purest channels it is noticeable that the human vessel used generally imparts some of its characteristics to the message given. But this will, in such cases, not alter the *subject* of the message, which may nevertheless be perfectly *correct*, and contain the whole truth as revealed to the prophet.

Individuality not eliminated.

We may plainly recognize the style used by St. Paul, and distinguish it from that of St. Peter and St. John. So also in the Old Testament, we notice the difference between the writings of David, Isaiah, Ezekiel and others. The words spoken, or written, are truthful and reliable, but have the unmistakeable characteristics of the speaker or writer.

This then seems to prove that the Holy Spirit does not break or disregard the individuality of the prophet, but *sanctifies it*, and uses it as a channel for the message to be given.

But there appear to be various DEGREES in the intensity of the Spirit's operations through the prophets. We may expect that the Spirit will illuminate the *mind*, and fill it with the *thoughts* to be revealed, and give it the *words* whereby these thoughts are to be made known to the people, and give the Power to speak the words *with Divine authority*. Or the Holy Spirit may even use the vocal cords *without any brain work* on the part of the speaker. This would then be a "*Thus saith the Lord!*"—Inspiration in its highest form, a case of *Verbal Inspiration*. But between this and the least inspired prophecy there may be several degrees of intensity, making it more or less a work of the Spirit through the brain or the mind, or without it. The message given need not be reckoned as a *human message merely*, because it passes through the mind. It bears a definite mark probably of the human instrument used, but the message is nevertheless *from God;* that is, *if it is consistent with the general teaching of the Bible*, and is THEREFORE NOT TO BE DESPISED (1 *Thess.* v. 20, 21).

We agree with *Dr. Joseph Angus, M.A.*,* that the *heathen* idea that inspiration means "possession," to the extent of "losing self-consciousness and self-command," is not correct: "the spirits of the prophets are subject to the prophets." Still we do believe that when the instensity of the Spirit's operations is very great, or we become "possessed" by the Holy Spirit, then the prophetic gift *is* exercised in a *state of ecstasy, just as much so as when people speak in tongues*. But this does not necessarily mean an UNCONSCIOUS state.

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* *The Bible Handbook.*

Bishop Westcott sums up the opinion of the FATHERS by saying, "They teach us that Inspiration is an operation of the Holy Spirit acting *through* men, according to the laws of their constitution, which is not neutralized by His influence, but adopted *as a vehicle* for the full expression of the Divine message. They teach us that it is generally combined with the moral progress and purification of *the Teacher*, so that there is on the whole a *moral fitness* in the relation of the Prophet to the doctrine."

The Swiss Reformers advocated *Verbal Inspiration* as the *only* possible means of guarding the authority of the Scriptures, and many have done so since. In that case the prophet or evangelist acted as an amanuensis or a scribe. We do not believe that it is impossible to be guided thus by the Divine Power, and in many cases the prophets were no doubt mere tools in the hands of the Spirit. But as we have already pointed out, this would not be absolutely necessary in order to prove the authenticity of the Scriptures, as the seer and prophet would be *definitely guided in thought and expression* by the Holy Spirit, even if he did not receive the revelation or message, word by word.

The Spirit works systematically.

It is possible to discern how the Holy Spirit, who is at the back of all *genuine* prophecy, has, during the ages, been working in a systematic way, developing and spreading spiritual light according to the receptive capacity of man. The Bible is to a great extent built on *prophecy*, or is the result of this wondrous agency. *Dr. Angus, M.A.*, shows the gradual development of the Divine messages and prophetic teaching in very clear words: "The truths and purpose of God are in themselves *incapable* of *progress;*

but *not* the *revelation* of those truths. In nature, the rising sun scatters the mists of the morning, and brings out into light, first one prominence and then another, till every hill and valley is clothed in splendour. The landscape *was there before*, but it was *not seen*; so in revelation, the progress is *not in the truth*, but in the clearness and impressiveness with which Scripture reveals it."

How helpful it is to study, and how gracious of our Eternal King that He has allowed us to retain this wonderful Book of Prophecies in order to watch the development of the Eternal Light as it spreads throughout the spiritual realm, enlightening all who are willing to receive it.

In explaining his position, *Dr. Angus*, *M.A.*, writes: "In the beginning, for example, *God* taught the *unity of His nature*; while the truth that there is a *plurality in the Godhead* was taught but indistinctly. In the later Prophets, the truth comes out with greater distinctness; and in the New Testament it is fully revealed. In the same way, the work of the *Holy Spirit* is recognized in the Old Testament, and with increasing clearness as we approach the times of the Gospels. It is in the New Testament alone, however, that we have a distinct view of His personality and work. This gradual disclosure of the Divine will is yet more remarkable in the anticipations of the Christ."

As to the prophecies in Scripture in which coming events are *foretold*, they are "so numerous," says *Dr. Alexander Keith*, "and the proof of their fulfilment so abundant, that instead of any deficiency of evidence, the only difficulty lies in selecting or condensing them." This applies to the prophecies concerning Christ and the Christian Religion, the Jews and their history, the Egyptians, the Assyrians and Chaldeans, and so on. Tried as they

have been, in the light of history, and the excavations that have been made of old historical centres, they have been proved to be correct. We may therefore with safety conclude that prophecies that refer to events that have not yet taken place will *all* find their fulfilment in due time—such as the prophecies concerning the Jews, the Lord's Second Coming, Anti-Christ, the Millennium, etc. Of this there should be no doubt whatever.

The Power of Prophecy.

In the case of *forthtelling*, the spiritual *Power* that attends the Divine Oracles is very noticeable. The conviction, the comfort, the illumination, the guidance they bring is easily perceived and felt. No other book can thus be compared to the Bible. It is ever fresh and pungent in its effects, and although it has been written under conditions and in countries and in times far different to our own, it has not lost any of its Power, and will never do so, as long as there are souls found who need a light to show them the way to God.

Methods differ.

As we have seen, God is not committed to any one method of revealing truth. It may be delivered by verbal inspiration at times, or through the mind of man on other occasions.

Orelli considers the work of the prophet to be *two-fold*, as is expressed by his two most common appellations, "seer" and "speaker"; the first name implying the *receptive*, the second the *productive* side of his attitude." "Their endowment consists chiefly in an extraordinary heightening of the perceptive faculty." He, therefore, thinks that "whether the sensuous organs are or are not concerned in

this is primarily unimportant." "The contents of prophecy are, consequently, not something thought out, inferred, hoped, or feared by the prophets, but something directly *perceived.* This explains the categorical *certainty* with which they announce the oracles. They know these oracles to be independent of their own subjectivity. The revelation comes before their gaze as something independent, nay, belonging to another."

It is possibly difficult to say accurately HOW the messages were received and delivered in *each case.* Perhaps the contents of the message itself and the occasion of its delivery had much to do with it, if it was spoken to the public or the individual, or written in the quietude of the prophet's secret chamber. God's Spirit is surely not limited to any definite and unchangeable method. Nevertheless, of one thing we may rest assured—that "prophecy *came not* in the old time by *the will of man;* but holy men of God spake as they were *moved by the Holy Spirit*" (2 *Pet.* i. 21).

Therefore, also, we know that "no prophecy of the Scriptures is of any *private* interpretation." Paul gives the rule that if any prophesy, let them prophesy "according to the proportion of faith" they have received (*Rom.* xii. 6). *Unbelief* is a barrier to all *pure* prophecy; but we know that "every scripture *inspired of God* is profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 *Tim.* iii. 16, 17, R.V.).

To remain in the Church.

There seems to be no doubt in the mind of the Apostles that this gift of prophecy, as all the other gifts of the Spirit, was to remain with the Church throughout this

dispensation. The same arguments may be used to prove this, as those used to prove the existence and the necessity of the *tongues* and other gifts of the Spirit throughout the "last days."

Prophesy at times in tongues.

On the Day of Pentecost, Peter made the statement that the speaking in tongues in Jerusalem was of a *prophetic* nature, because, as far as we can see, there had been no prophetic speaking of the kind we classify with prophetic speech, but merely tongues. Still, he says the prophecy of Joel was fulfilled, which said: "And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters *shall prophesy*" (*Acts* ii. 17).

There must, therefore, not merely have been worship and adoration in the "tongues" heard, but also *messages* to the people similar to those mentioned in 1 *Cor.* xiv. 3. Their character of "prophecy" arose from this fact, those present understanding what was said.

Tongues and prophecy give mutual help.

Tongues and prophecy are twin brothers, and brought about by the same mighty Spirit. There was no necessity for *tongues*, as is generally supposed, on Pentecost, *in order to reach the different nationalities* assembled in Jerusalem at that time, as almost everybody knew the chief languages generally spoken, which is seen from the fact that *they all understood Peter*, without his making use of an interpreter. The miracle of tongues gave his message that peculiar background, that divinely supernatural stamp, without which he would have had no solicitous crowd to speak to, and certainly not the same influence over the masses that he had.

If anyone says, "Oh, yes, he would!" I merely ask, Why then did God send His Holy Spirit to stir up all that commotion *through the tongues?* Because it is plain to every fair-minded reader of the context that it was *the tongues, and that unusual supernatural power that accompanied them*, that brought the people together and caused all the questioning and amazement and ridicule (just as in our day) that preceded Peter's message.

Peter prophesying.

And then it was that Peter, on fire with the *same* Holy Power, stood up with the eleven and spoke to the excited masses.

Here, then, we touch a point of interest, which illustrates forcibly one of the distinct lines of prophecy. The message given by Peter was prophetic of the kind mentioned in 1 *Cor.* xiv. 3: "*He that prophesieth speaketh unto men to edification, and exhortation, and comfort.*" Peter spoke in the power of the Holy Ghost.

To quote the *Rev. W. Arthur, M.A.:* "He had no tongue of silver; for, they say, 'He is an unlearned and ignorant man.' The rudeness of his Galilean speech still remains with him; yet, though 'unlearned and ignorant,' in their sense—as to polite learning—in a higher sense he was a scribe well instructed.

"Yet he had no tongue of honey, nor soothing, flattering speech, to allay the prejudices and to captivate the passions of the multitude. Nor had he a tongue of thunder; no outbursts of native eloquence distinguish his discourse. Peter's sermon is no more than quoting passages from the Word of God, and reasoning upon them. Yet, as in this strain he proceeds, the tongue of fire by degrees burns its

way to the feelings of the multitude. The murmur gradually subsides; the mob becomes a congregation; the voice of the fisherman sweeps from end to end of that multitude, unbroken by a single sound; and, as the words rush on, they act like a stream of fire."

The Power of genuine prophecy.

Now this illustrates what prophecy is and ought to be.

Paul says: "If all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth" (*1 Cor.* xiv. 24, 25).

We read that among the Carmisards, in the Cevennes, the gift of prophecy was so mighty that unlearned and simple folk delivered messages when under the Power of the Spirit that were simply astounding. It would have been impossible for them to deliver such addresses if they had not been under a Divine influence. The thoughts were so high and beautifully expressed, at times in the purest French, although the speakers only knew a simple dialect of that language; and the mode of delivery was so expressive and forceful that all felt the messages came from a higher source. Even children delivered impressive addresses to the people.

And during this *Twentieth Century Revival* we have numerous instances similar to this. And it has been noticed even by the secular press. Personally I have often felt the Holy Power pass through me when preaching, giving the mind a new illumination, and imparting a flow of words and thoughts and illustrations, quite outside of

any line of thought prepared for the service, and this new current of thought always proves to be the right thing for the occasion, and works variously; sometimes like a two-edged sword, or as a balsam, or instructively or edifying. And this is the experience of many preachers, who are not absolutely tied down to the *written* sermon. This then is to my mind *prophecy*, and its pureness will depend on the degree of self-resignation to God's will and the intensity of the Spirit's work.

All can prophesy.

But it may take place through men and women at a meeting who *have no official standing in the Church.* Paul desires the Churches to expect it at *every meeting.* "How is it then brethren, when ye come together . . . . . *Let the prophets speak by two or three, and let the others discern. But if a revelation be made to another sitting by, let the first keep silence. For ye all can prophesy one by one, that all may learn, and all may be comforted; and the spirits of the prophets are subject to the prophets* (*1 Cor.* xiv. 26-32).

Dr. Henson says, in his book on "Apostolic Christianity," concerning this passage: "The Apostle indicates that the Church was the *critic* as well as the *recipient* of prophetic communications, and that apart from special revelations the prophets had messages to deliver in the assembly. By some *unmistakable tokens* the advent of a new revelation in the prophet's mind made itself known; the more normal prophesying was suspended in order that the most recent '*Word of the Lord*' might be delivered."

By "normal prophesying," he means the more ordinary "speaking unto men to edification, and comfort, and consolation; the new message, that was to engage the attention of all, was of *a more intense supernatural order.* There is

the difference in this case of the ordinary stream of prophecy and a *revelation.*

At this point it would be wise to see *who* were called to prophesy, or made use of as channels for prophecy by the Holy Spirit.

I remember when studying the subject of "tongues" on seeking my Pentecost, I was considerably perplexed by 1 *Cor.* xii. 28-31. Because I felt that the answer must invariably be "*No!*"

But then I noticed that the Apostle says, in 1 *Cor.* xiv. 24, 31, that "ALL" may prophesy, and, in verses 1 and 5, that we were to *covet* or *desire* this gift. Did then the Apostle contradict himself? That could not be the case. Then there must be some explanation. And this explanation would also apply to *tongues*, and the other gifts as well.

It appeared plain to me then that there was a general sense in which all might be made partakers in these gifts, whereas there seemed to be some who were endowed with them in *a very special sense.* For instance: All might prophesy, "as the *Spirit* gave utterance," but some seemed to be especially called to act as "prophets."

All might speak in tongues, "as the Spirit gave utterance" when the Fire fell, but all might not retain tongues as a "*gift.*"

All might by naked *faith* in the promises move mountains and heal the sick, but not all had the *gift of healing.*

All might seek *wisdom* (*James* i. 5), but not all might have it as did King Solomon, and so on. I find now that many have this opinion.

Dr. Hensley Henson says: "The language of St. Paul seems contradictory. On the one hand he speaks of the 'prophets' as constituting a distinct class; both in the

Corinthian and in Ephesian lists of Christian ministers they are placed next in order to the '*apostles.*' '*And God hath set some in the Church, first apostles, secondly prophets, thirdly teachers,*' is the language of the one. '*And he gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers,*' is that of the other. In 1 *Cor.* xiv. the '*prophets*' appear as a very well-defined group, accustomed to take an important share in the conduct of public worship, and perhaps occupying official seats in the Christian assembly. On the other hand, the Apostle contemplates the prophesying of the ENTIRE CHURCH as a desirable and not improbable contingency. '*For ye all can prophesy one by one,*' he writes, '*that all may learn, and all may be comforted*' (1 *Cor.* xiv. 31). He bids the Corinthians '*desire earnestly to prophesy.*'"

Not even WOMEN were excluded from the prophetic gift. Nay, St. Paul contemplates their publicly exercising it: "*But every woman praying or prophesying with her head unveiled dishonoureth her head*" (1 *Cor.* xi. 5, R.V.). In the *Acts* we read of St. Philip the Evangelist, that he "*had four daughters which did prophesy*" (*Acts* xxi. 2).

Does the Apostle contradict himself?

In explaining this Mr. Henson says: "The contradiction is only on the surface, and arises rather from our preconceived notions of Church order than from any obscurity in the language of St. Paul."

He does not think "prophets" received any formal ordination, as did the ministry. "Moreover, the prophetic inspiration might come, and often did come, to private Christians of both sexes." *Inspiration*, he thinks, was "considered to permanently attach to whomsoever it had once been given."

There was a sense, then, in which *all* might be prepared, IF LIVING ACCORDING TO THE WILL OF GOD, to be used by the Spirit in an assembly, to the edification, exhortation, or comfort of those present; but there were also such who, *in an especial manner, were more regularly used by the Spirit as channels of prophetic messages or revelations.* *Matthew Henry* says that these prophets were "persons enabled by inspiration to prophesy, interpret Scripture, or *write* by inspiration, as the Evangelists did."

Foretelling.

Besides this line of prophecy, we find also that of FORETELLING COMING EVENTS in the Scriptures. As we have seen, both these phases of prophecy are found in the *Old* as well as the *New* Testament. The power of foretelling future events was indeed a mighty miracle. Only God could disclose coming events—the God who knew what would take place.

The truth of the prophet's statements was to be satisfied by FACTS. Death was the punishment for *false* prophets in the old dispensation (*Deut.* xviii. 20). The question was raised: "If thou say in thine heart, How shall we know the word which the Lord hath not spoken?" (verse 21); and the answer given was this: "When a prophet speaketh in the name of the Lord, if *the thing follow not, nor come to pass*, THAT is the thing which the Lord hath *not* spoken, but the prophet hath spoken it *presumptuously:* thou *shalt not be afraid of him*" (verse 22).

False prophets.

The Bible warns against false prophets both in the Old and New Testament. In 1 *Kings* xxii., we have an interesting case of both kinds. The ungodly king of Israel is determined to war against the king of Syria. He enquires

of his prophets as to the wisdom of attacking Ramoth-gilead. They, with Zedekiah at their head, agree unanimously. But Jehoshaphat, the king of Judah, who very unwisely has promised to assist Ahab, is not content with the answer of the prophets. "Is there not here a *prophet of the Lord* besides, that we might inquire of him?" he exclaims. Yes, says Ahab, "but *I hate him*, for he doth not prophesy good concerning me, but evil."

As King Ahab, so many are ever found who are more content with the flatteries and lies of false prophets than the *pure truth of God.*

Micaiah, when sent for, foretells disaster to their united campaign and the death of Ahab. The false prophet Zedekiah, who had even made him horns of iron, saying, "Thus saith the Lord, With these shalt thou push the Syrians until thou hast consumed them," smote Micaiah and said, "Which way went the Spirit of the Lord from me to speak unto thee?" But the true prophet of the Lord had even seen in a vision the LYING SPIRITS "go forth to prevail with the prophets of Ahab."

The faithful and true prophet.

Micaiah was thrust into prison for *telling the truth*, and fed with the "bread of affliction and with water of affliction," but his prophecy failed not; the Lord had spoken through him.

In *Acts* xxi. 11, we find the prophet *Agabus* foretelling the persecution of Paul at Jerusalem; and, in *Acts* xi. 28, he foretells a great dearth, "which came to pass in the days of Claudius Cæsar."

But *much care is needed* in the use of this gift, as "lying spirits" abound just as much in our day as in former days.

Prophecies to be proved.

We are told, in 1 *Thess.* v. 20, 21, not to despise prophesyings, but to "*prove all things*," and "hold fast *that which is good.*" In 1 *Cor.* xiv. 29, we read: "Let the prophets speak two or three, and *let the others judge.*" John says, in 1 *John* iv. 1: "Beloved, believe not every spirit, but try the spirits *whether they are of God*: because many false prophets are gone out into the world."

This is very definite; and there is no doubt but what the many theories preached and imbibed by some people that do not agree with the Scriptures, but have a religious smattering, have been instigated and launched by evil spirits, such as *Theosophy*, *Christian Science*, etc.

The other *Spirit-filled prophets* then have to "prove" "judge," or "try" the spirits.

This implies then a "*gift of discernment*," and of course those having this gift were best able to decide the value of the given messages.

Is Christ honoured?

M. Godet says, "Assuredly it is not for nothing that the Apostle has begun this whole discussion on the spiritual gifts by indicating the precise character which distinguishes true and false inspirations, by recalling that the one have as their common character and essence this cry of adoration—JESUS, LORD! whilst the others tend to the humiliation and rejection of Jesus. It was sufficient then to place every prophecy in relation with this centre of the entire Christian revelation, THE PERSON OF CHRIST, and to see to what result the prophecy which had been heard tended to make little of Him or to glorify Him.

The mark of Anti-Christ.

This thought, we find, is supported in 1 *John* iv. St. John

says, "Every spirit that confesseth that Jesus Christ is *come in the flesh* is of God." That acknowledgment implies the belief in His eternal Divinity. "And every spirit that confesseth *not* that Jesus Christ is come in the flesh is *not* of God: and this is that spirit of Anti-Christ, whereof ye have heard that it should come; and *even now already is it in the world.*"

Lives speak volumes.

Not only by their *teaching* but also by their *lives* will it be possible to test the false prophets. Jesus said, "*Beware of false prophets*, which come to you in sheep's clothing, but inwardly are ravening wolves. YE SHALL KNOW THEM BY THEIR FRUITS!" (*Matt.* vii. 15).

In the rules laid down in "*The Teaching of the Twelve Apostles*," it is insisted upon that a *righteous* life must be the constant test of the genuine prophet: "Not every one that speaketh in the spirit is a prophet, but *only if he have the behaviour of the Lord.* By their behaviour then shall the false prophet and the true prophet be known. And every prophet that teacheth the truth, *if he doeth not what he teacheth*, is a *false* prophet. But whosoever saith in the spirit, 'Give me money,' or any other things, ye shall not hearken to him, but if he bid to give for others that lack, let no one judge him."

This little glimpse into the methods of the first Christians speaks volumes. No wonder the apostles said, "*Prove! Judge!*" The heart of man was then as now prone to wander astray.

The sub-conscious mind.

Perhaps we may know more than the first Christians about the workings of the sub-conscious mind. Perhaps not.

For Paul says, "The spirit of the prophets are subject to the prophets." And we do know that the human spirit—*which in fact is the sub-conscious mind*,* may often speak its own thoughts, and we may, if not on our guard, mistake them for the Divine Spirit's Inspiration within. Still, if we are living PURE LIVES by the Power of the Blood and the Holy Spirit, and allow ourselves to be guided *only* by God's Spirit, the messages *will also be pure and reliable.*

MISTAKES made may not always have been the direct outcome of Satanic instigation and subtlety. So although we know lying spirits *may* influence the mind of man, the *human spirit itself may do so.* Accordingly many of the mistakes made by some people *may not have had anything to do with Satanic counterfeits at all*, but have been brought about by the HUMAN spirit.

But when the prophet or prophetess has *pure motives, and abides by the Word of God, and clings to the precious Blood of Christ, not fearfully*, but *trustfully*, we must be very careful what we do with the messages given. *We might come under condemnation by slighting them!*

But we have seen and heard some, possibly well-meaning, people, allow their own feelings and human conceptions, their grudges and tempers, their envyings and pride, exert their influence in the interpretation of tongues given and in the prophecies. Their hearts and *motives* have not been pure. But as the messages have been given in the form of prophecy they have done much harm, and caused schisms and distress.

This must be withstood by the pure prophets and leaders. Some have intimated that as

there are but two masters,

* Science has thus borne its testimony to the fact of the existence of the human spirit.

that we are either serving the one or the other. That is true. But it does not imply, as they would have it, that we "are demon-possessed," or "under the devil's control," because we speak in tongues and prophesy. And, as we have just remarked, even if *mistakes* are made in prophecy, it may not, we think, *always* be the result of *outside influences*. It must be remembered, too, that not all seeming mistakes, as to foretelling coming events, disasters, etc., may have been mistakes. The Bible relates several cases where impending disasters foretold of God through His prophets have been averted by *intercessory prayer* or the *repentance* of those under condemnation. Who can say but what the intense prayers of God's people may have prevented the destruction of doomed cities in our day?

Still we believe it wise to

consult others

competent to judge in all such cases before *public* statements are made. I have personally and publicly corrected those who have

fixed the date

of our Lord's coming. *Lying spirits* are often deceiving by fixing dates and describing circumstances, just for the sake of sensation and fraud; and *prophets*, if any, must live very near God not to be deceived by them.

Besides, prophecies may be given

a wrong interpretation.

How easy it was to put a false construction on the *promise to Jacob* (*Gen.* xlvi. 4); although the Lord said, "I will also surely bring thee up again," the Bible states that Jacob *died in Egypt* (*Gen.* xlix. 33). Of course God referred to the nation that went forth from the loins of

Jacob. That nation was to be brought up out of Egypt. And God fulfilled His word. We must also pray to get *correct interpretations* of prophecies in cases where there is doubt. Either obtaining a *clear definition* or proving that they are *false.*

We are now dealing with the case of prophecies (foretelling) by Christians, who have only *one* desire: THAT OF SERVING CHRIST. So it is not a matter of either siding with Christ or Satan. They hate Satan and all his ways.

But seeming mistakes have been made now and then. MUST THEY be "*possessed by evil spirits,*" having made these mistakes? No! A Christian *cannot be* if living WHOLLY for God; that is, not in his *spirit.*

Demons

may attack his body, if he has not faith for God's preserving power *physically*, or obsess it by bringing disease and sickness, and through this try to infest the mind and spirit; but if he *withstands* in the Power of the Atonement and the Name of Jesus, he will have victory over every Satanic force.

The first Church Father, CLEMENT, says that demons are only able to enter the bodies of men through "opportunities afforded them"—"base and evil actions." "As long as the measure of nature is kept, and legitimate moderation is preserved, the *mercy of God* does *not* give them liberty to enter into men. But when either the mind falls into impiety, or the body is filled with immoderate meat or drink, then, AS IF INVITED by the will and purpose of those who thus neglect themselves, they receive power as against those who have broken the law imposed by God." "You see, then," Clement continues, "how important is *the*

acknowledgment of God and the *observance* of the Divine religion, which NOT ONLY PROTECTS THOSE who believe from the assaults of the demon, but also gives them COMMAND OVER THOSE WHO RULE OVER OTHERS."

In exhorting the heathen to accept God, he says the demons, "in proportion as they see faith grow in a man, in THAT proportion they *depart* from him, residing ONLY IN THAT PART in which SOMETHING OF INFIDELITY STILL REMAINS; but from those who believe

with full faith

they depart without any delay. For where a soul has come to the faith of God, it obtains the virtue of heavenly water, by which it extinguishes the demon like a spark of fire." *

We believe, then, that mistakes—if *wholehearted* Christians have made mistakes in prophecy—may have been the work of the *sub-conscious mind.* The mistake may have been one of

ignorance,

supposing every voice to be heard the *Holy Spirit's;* whereas it is evident that Satan and his emissaries may SUGGEST THOUGHTS to Christians as loud as voices at times, and if people have been taught to believe and accept every thought or suggestion when under the power of the Spirit as being from God, they would naturally be led astray although their own motives were pure; but when put on their guard, they *will easily be able to detect the voice of the enemy.*

We know also in our day how the suggestions of *men,* mind working on mind, might affect them; but if keeping near God, they will be able to break through all these barriers of Satan and men, and hear God's own voice plainly.

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* *Recognition of Clement,* chap. xv.—xvii.

It must be remembered, too, that a Christian may have thoughts and ideas stored up in *his own mind* that are liable to appeal to him, and his spirit might take it to be *God's* thoughts and cause it to be spoken. But this is far from saying that evil spirits are speaking through him; it is a matter of *human* fallacy, not a Satanic product. Those, therefore, who have spurned all *because of mistakes made*, have acted very unwisely, and deny themselves the blessings they might derive from THIS GLORIOUS GIFT when used in the *strength of the Holy Spirit.* We have then to discern what is of God, of man (ourselves or other human minds), or of Satan.

In vital touch with God.

This may seem *difficult.* But when the human spirit breaks through all that is human, and trusts fully in the power of the Blood and Name of Jesus, losing itself, as it were, IN GOD, then the Holy Spirit may work freely through the human spirit, and *clear messages will be given.* So much, then, depends on the *degree of intensity* wherewith God's Spirit may be able to work through us.

We see, therefore, that there must be discernment between *inspiration* and *fleeting thoughts and suggestions.* We are more or less free from incorrect thoughts and statements, as we are more or less submissive to the influences of the Holy Spirit.

If some people are not willing to be watchful in this respect, but accept *anything* spoken in prophecy as of the Lord, we ought

not to work together

with them, when admonitions in love do not prevail. Because experience has proved CLEARLY and SATISFACTORILY,

that this practice leads *away from God* instead of *to God*, and dishonours the cause of Christ.

Not to judge.

Especially has *harm* been done, when the prophets have *condemned to everlasting death* such as have withstood this Twentieth Century Revival, or because they have acted in opposition to the personal desires of these prophets. Judgment is different from discernment, and remains with the Lord (*Matt.* vii. 1, 2; 1 *Cor.* iv. 5, 6).

That the Spirit, through the prophets, will speak with awakening and quickening power is clear (1 *Cor.* xiv. 3, 24, 25). Many have thought the preacher was speaking directly to them, pointing out their sins publicly, although he knew nothing about them, or even noticed them. They were condemned in the spirit by the words spoken in the Power of God.

It may be necessary to CORRECT SOME PEOPLE publicly. In *Gal.* ii. 11 it was done because of public hypocrisy on the part of the Apostle Peter. And we may think it possible that a person arises to speak in a meeting, or elsewhere, who is at grievous *fault* in some matter, and this being known to the public, he should be prevented from public work until those things are made right. Or someone might arise and teach *false* doctrine. This the Spirit will surely try to prevent. In a case as that in 1 *Tim.* v. 20, "accusations" or *charges* have been brought against the elder, attested to by *witnesses* (verse 19), then open public rebuke is enjoined.

Some have, "in the spirit," so-called, in prophecies and in the interpretation of tongues, aimed at people in the meetings, who disagreed with them or their plans, driving them and others away for good by their un-Christlike

methods, causing schisms and divisions by their *harsh and judging spirit.* Surely this is NOT GOD'S WAY.

Opponents won.

We have known some persons, who at first hated this movement and opposed it bitterly, but have now seen their folly, and are among its *warmest supporters.* They opposed in *ignorance.*

Harsh judgments condemned.

When we are dealing with the things of God, we are on delicate, yea, holy ground. We are very ignorant of spiritual things. And God's children, while they perhaps fail to *understand*—and how many of God's ways we cannot fathom!—are wise if they are sparing and careful in their *words* regarding them. Far better, surely, silently and prayerfully watch and wait, lest rushing on, one be found fighting even against God, and ignorantly intruding into the secrets of God. We well know what dangers are incurred in such a heedless course.

But harsh judgments, even involving *eternal damnation*, and forbidding to pray for the persons concerned, *is quite wrong.* It is another thing if the Holy Ghost definitely prevents us, or does not remind us to pray for any. If they have blasphemed the Holy Spirit *wilfully* and *willingly*, then we should evidently not be led to pray for them (1 *John* v. 16). We have evidently great need to be careful in all things.

There are people, it is true, whom we cannot commune with as *spiritual* friends, they withstand the *truth* (2 *John* ix. 10, 11), but they must not be *hated* (1 *John* iv. 19, 20; 2 *Thess.* iii. 14, 15). The day will prove "their real relation." There were people whom the Apostle *delivered to*

Satan for "the *destruction of the flesh*" (1 *Cor.* v. 5). But even this took place that the *spirit* "might be *saved* in the day of the Lord Jesus." He delivered some unto Satan, too, that (1 *Tim.* i. 20) "they might learn *not to blaspheme.*" But there is a great difference in this and eternal punishment.

In no case recorded did the *apostles* condemn people to *eternal damnation.* The Father hath given the SON that power. In the case where Peter condemned Ananias for sinning against the Holy Ghost, it was *God* who gave the stroke of death, and *then*, when Peter saw by that act, that the sin was unto death, *he* passed sentence on the woman.

Correction and *reproof* in the RIGHT SPIRIT—*that of love!*—is in order, at proper times, and under circumstances we have already touched upon; but where prophets at every meeting are on the look-out for someone to "cut down" (bidding them be seated, or in other ways publicly judge them) in a harsh, condemnatory spirit, we may be assured that that thing

is not of the Lord.

What we here state concerns the treatment given to Christians—not those of the world, although they must also be treated *in love.* We are assured that this method adopted by some is incorrect to say the least of it.

Besides *forthtelling* and *foretelling* prophecy may be of a

directing and guiding nature.

One mistake some are liable of making at the start of their Pentecostal experience—it is that of making the prophet a constant *oracle*, or *themselves* if they have the gift; thereby trying to be guided in all the affairs of life by that means. Some dare not eat or sleep, save as the oracles or their own statements when "under the power," allow them.

That God is able to give messages to His people, as to the various activities in life, we know to be a fact, and cannot doubt. And it is a pleasure for a Christian to place even the trivial affairs of life in prayer before God and be guided by Him. But He can do that without the prophets "getting under the Power," and obtaining guidance in that way. We must remember that God has given us common sense, and we verily believe it is His intention we are to use it—illuminated or *sanctified common sense.*

Sometimes God reveals things of His own goodwill, when we are "under the Power," or in company with prophets, but that is different from a constant application through prophetic sources.

In *more important matters* I find that God, if of personal interest to myself, gives me, if not by revelation then by a decided force of circumstances, a clear understanding of His will.

If two ways are open before me, I find it best to wait until *only one of them remains.* And then I am willing to go that one way *even if it means death.*

Not to commune with spirits.

It will almost be unnecessary to say that it would be sinful to use a Christian, when "under the Power," as a kind of *Medium* for communing with the other world, or familiar spirits. The Bible condemns such practices explicitly.

Paul's mode of action.

It seems very clear that Paul and others were often guided by messages from the prophets in those early days, when the gift was still in its virgin purity.

In *Acts* xvi. 6-10, we have a most remarkable account of this: "Now when they had gone throughout Phrygia and the region of Galatia, *and were forbidden of the Holy Ghost* to preach the Word in Asia, after they were come to Mysia, they assayed to go into Bithynia; *but the Spirit suffered them not.* And they passing by Mysia came down to Troas. And a *vision* appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." And he started immediately for Macedonia, *concluding that God had called him* to do so.

God's Power was mightily over the first Christians, and Paul accepted this prophetic guidance in as far as he felt it was Divine.

The modern Christian of the general type would say, "What, guided by the talk of men and women fanatics, who believe they have the Spirit!—What, guided by a *vision!*"

Yes, in this age of the "*Latter Rain*" *period*, we are to expect the same mighty outpouring of the Spirit; yea, more!—*with the signs following.*

Still, it is interesting to note that not even in the cases referred to (*Acts* xvi.), did the Apostle *sit down to wait* for impressions or signs before acting. Supposing the Holy Spirit would check them if taking a wrong step (and He did so) they went forth boldly to the places they thought needed their services. They had gone through Phrygia; then the Holy Ghost forbade them to preach in Asia. So after they were come to Mysia they started out for Bithynia. Again the Spirit prevented it. But they did not "sit down and do nothing." They went on to Troas. There the Lord sent them definitely in a *vision.*

It would seem then that we have to choose and act to the best of our ability, when the matter has been laid

before the Lord in prayer, not depending *merely* on signs and revelations. If the *Lord* will send us these we will thank Him.

In *Acts* xiii. 2, we have another case. Also in *Acts* xx. 23. And in 1 *Tim.* iv. 14, we find that Timothy had received the gift that was in him by PROPHECY with the *laying on of the hands of the presbytery*. But Paul was not willing to go by the statements of the prophets if his own judgment determined otherwise—*his judgment illuminated by God's Spirit.* No doubt he was guided by the axiom that it is sin to do anything that cannot be done in *faith* (*Rom.* xiv. 23).

In *Acts* xiii., he had no doubts, and all felt that he and Barnabas were "*sent forth by the Holy Ghost*" (verse 4). But in *Acts* 21 we have another case, giving us a sideview of this gift of prophecy. At Tyre the disciples "said to Paul, *through the Spirit*, that he should not go up to Jerusalem (verse 4). Agabus prophesied in Cæsarea of the awaiting persecution, and all began to persuade Paul "not to go up to Jerusalem."

But Paul knew that the journey to Jerusalem would further the glory of God; and he was willing not only to be bound, "but also to die at Jerusalem for the name of the Lord Jesus."

When we consider the great importunity shown by his friends to dissuade him from going up to Jerusalem, we must admire the courage evinced by the Apostle, who was willing to die rather than seek ease and comfort for himself.

But here, then, arises the difficulty: How could the Spirit say one thing at Tyre and Cæsarea through the prophets and another thing to Paul? Possibly *the four*

daughters of Philip, in whose home Paul was staying, also prophesied along the same lines, stating the trials to be expected at Jerusalem and trying to dissuade him from going there.

We agree to the following explanation given by some :— The first part of their statements, concerning his trials, was the *real message* by the Holy Spirit. The second part was the fruit of their own fear of persecution and love to the Apostle. And he knew it. There was no wilful and rash conduct on the part of the Apostle. It became a battle of love. They wept and he wept. But their love to him was conquered by his love to Christ. The fourth verse of *Acts* xxi., according to Weymouth, reads : "And taught by the Spirit, they repeatedly warned Paul not to proceed to Jerusalem." That is, taught by the Spirit of the troubles ahead, they naturally tried to avert them by their attempts to persuade the Apostle not to go ; but he was, as we read in *Acts* xx. 22, "bound in the Spirit to go."

Now some would say Paul was mistaken, but the prophets seemed to resign their position when he resolutely held on to his persuasion, and ceased their pleadings, saying, "*The will of the Lord be done.*"

We feel inclined to accept the theory that the prophets allowed their personal feelings to gain the upper hand.

If this is correct we learn the necessity of watching against *personal feelings and wishes* arising when prophesying, as the prophecy is apt to get *mixed*, and become partly human and partly Divine.

Perhaps we have a striking proof of this in the *Apocryphal Books*. They are not generally accepted because they, as a whole, do not appear to be Divinely inspired. They belong to the period B.C., "when prophecy, oralces, and direct

revelation had ceased."* But there are passages where the Divine touch seem to penetrate. The *Book of Wisdom* possesses "the highest literary excellence, and is comparable for sublimity of thought, rhetorical power, and command of language with some of the first productions of classical antiquity." "Some passages in the Epistle to the *Hebrews* suggest that the writer was aquainted with this book, but no direct quotation from it is found earlier than the first half of the Second Century, A.D., when it seems to be treated as inspired Scripture."† "*The foundation is laid in it* for the Christian doctrine of the existence and influence of the *Divine Word* and *the Holy Spirit.*" The Reformed Church, "regarded the uncanonical books as valuable 'for example of life and instruction of manners,' though not of authority in matters of faith. Some of them are of high value—literary, historical and otherwise: notably, 1 *Maccabees* and *Ecclesiasticus.*"‡

From this, one might be inclined to judge of some of the books that there is a mixture in them of inspiration and human brain-power. Hence, although serviceable in some respects, they are *not perfectly reliable as text-books for our faith.* There may possibly in *some* of the present-day messages be a similar mixture of human and Divine Power. But we believe, nevertheless, that many messages have been given, and will increasingly be so, in the Twentieth Century Revival, that are of A MUCH HIGHER ORDER.

But be that as it may—of one thing we should rest assured: *that no revelation, whoever be the seer or prophet, is trustworthy*, UNLESS IT CAN STAND THE TEST OF HOLY WRIT. *We must cling to the Bible as the testing stone of all*

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* † Oxford Bible. ‡ *Bible Handbook*, by Dr. J. Angus, M.A.

we think, say or do. And no prophecy should be accepted anywhere that contradicts the Scriptures. There can be no disagreement in the Godhead. Truth may be unveiled and opened up, but no new revelation of it will antagonize and upset the Revelation given in Scripture of God's Holy Will.

We do not mean to say hereby, as some may suppose, that all prophecy must be clad in the language of the Bible, that is, by merely quoting Scripture; but that the truths revealed in inspired Scripture are to be the measure applied to *all prophecy* in these days of "the Latter Rain," If we are guided by this rule *we are safe.*

Correctness of prophecy is being proved now.

It is so much the more necessary as *rationalistic currents* proceeding from Unitarianism, Theosophy, Christian Science, Spiritualism, and even from many teachers tainted with unbelief within different denominations, are trying to WEAKEN THE AUTHORITY OF THE BIBLE. In so doing they overlook the fact that the very position they take proves the clearness of prophetic statement: "In the *latter days* grievous times shall come. For men shall be lovers of self . . . having a *form* of godliness, but *denying the power thereof* . . . ever learning, and never able to come to the knowledge of the *truth*" (2 *Tim.* iii. 1-7). In the latter times some shall *depart from the faith*, giving heed to *seducing spirits*, and *doctrines of devils*" (1 *Tim.* iv. 1-3). The SPIRIT "speaketh expressly" concerning this, St. Paul says. And Jesus states definitely, that in those days "there shall arise *false Christs*, and *false prophets*, and shall shew *great signs and wonders;* inasmuch that, if it were possible, they shall *deceive the very elect.* Behold, I have told you before" (*Matt.* xxiv. 24-25).

The mark of Anti-Christ

is being put on the foreheads of thousands in these days, such as are not willing to accept that "*Jesus Christ is come in the flesh*" (1 *John* iv. 1-6). That is, they are not willing to give Him *Divine* superiority. Doubting his *Incarnation* they also reject *His Atonement.*

In conversing with a gentleman at an after-meeting lately, I soon found out that his theories were a mixture of Theosophy, Spiritualism, etc. He said at last, "*I don't want the Blood!*" "But I do!" I answered. "The Blood is then the DIVIDING LINE BETWEEN US!" Opposers of the *Blood*, discarding the finished work of Christ, show immediately that they are influenced by Satan and his demons, and this is *a sign of the times.* The mark of Anti-Christ was seen even in the days of St. John (1 *John* iv. 3), but the "*falling away*" is increasing immensely; and the way is thus being prepared for "*that man of sin, the son of perdition,*" himself (2 *Thess.* ii. 3), who will step forth amongst the nations when they have been prepared for his coming by the rationalistic teaching of our day. His coming will be "after the working of Satan with all power and signs, and lying wonders, and with all deceivableness of unrighteousness in them *that perish;* because they received not the *love* of the truth, that they *might be saved*" (ix. 10). But his reign shall be short, though awful and disastrous. "The Lord shall consume him with the spirit of his mouth, and shall destroy him *with the brightness of His coming!*" (verse 8).

So we see plainly how the prophecies are being fulfilled these days, and the VERY MEN AND WOMEN, who in public and private are trying to eliminate the *Divinely* supernatural teachings and statements of the Bible records, and attempting

to get rid of their authority, and the fact of the Incarnate and Everlasting Christ, and His glorious Atonement, are

the very people

who are fulfilling these prophecies.

How needful then that we watch against *all* the encroachments of the enemy! As in the case of the *Book of Revelation*, so also it may be said regarding all inspired* Scripture: "If any man shall add unto them (the words of prophecy) God shall add unto him the plagues which are written in this Book;† and if any man shall take away from the words of the Book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this Book. He who testifieth these things, saith: *Yea, I come quickly. Amen: come, Lord Jesus!*" (*Rev.* xxii. 18-20).

In closing, we would say that if ever the Christian Church needed the Gift of Prophecy,

it is now!

Never was the need greater for Spirit-filled messages than *now*. And yet the Church stands aloof discarding this gift as all the rest, or it vainly tries to delude itself and others by supposing that *preaching* and ordinary testimonies at

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* That is, contradictory to them. The Holy Spirit may, of course, reveal and explain through prophecy and teaching their meaning.

† That is, when it is done *wilfully* and *wittingly*. There was atonement for the sin of *ignorance* in the Old Dispensation (*Lev.* iv. 15-19), and the Blood of Jesus Christ availeth in the *New*. We place ourselves, not under Sinai, but *Calvary;* and even when walking in the Light to the best of our ability, we need always to be placed by faith "*under the Blood.*"

services and smaller meetings is prophecy. Generally speaking, the *preaching* comes more under the gift of teaching and knowledge than that of prophecy, as the teacher is more or less guided by his "knowledge" of the Scriptures (1 *Cor.* xii. 8, 29). The prophet or prophetess is more directly inspired by the Spirit, and, when FULLY under the Power of of the Spirit, *speaks in ecstasy* the truths revealed to them. *This gift seems to be acquired in a similar way as that of the gift of tongues.* We have many instances of this in our day.

Of course teaching, or preaching, may be more or less inspired, as the speaker may be more or less under the Power of the Holy Spirit, so also the *testimonies* at services and smaller meetings, but the PROPHESYING IN THE SPIRIT (outside of foretelling) is more of the nature described in the Old and New Testament (comp. *Num.* xi. 23-29; 1 *Sam.* x. 1-11; *Isa.* lv.; *Luke* ii. 25-38 (a combination of foretelling and forthtelling); *Acts* ii. 14; iv. 8-13; xix. 6).

Oh, that the Church would *now* awaken to see its privileges in Christ Jesus, by His Holy Spirit! This gift, so highly prized by St. Paul, is often ridiculed by Christians in our day. And still this is what the Church needs and is exhorted by the Apostle to "COVET" (1 *Cor.* xiv. 1).

Of course neither this gift nor any other will prove serviceable unless the *Power of*

Love

is at the back and running through it. The time is coming when *prophecies* will fail, and *tongues* cease, and *knowledge* shall vanish away (1 *Cor.* xiii. 1). But that was not to take place *before the perfection of the Eternal World* was realized, and we shall "see face to face" and know even "as we are known" (verse 12). THAT TIME IS NOT YET! Hence the

gifts are to continue in the Church until that perfection is reached. But they are to continue *in love*, without which we are "*nothing*" (verse 2). But if we are *filled with the Spirit* we are also *filled with Love.*

What a responsibility remains with the Church! The time is surely at hand now when 1 *Cor.* xiv. 26-33 ought to be practised everywhere amongst God's people. The Apostolic counsel still holds good, "DESIRE EARNESTLY TO PROPHESY! (1 *Cor.* xiv. 39). The Church needs the edification, encouragement, exhortation and comfort it brings, as the truth of God is revealed by the Spirit. That is why prophecy "serveth for them which believe" (1 *Cor.* xiv. 22).

At the same time, we would urge those prophesying *to pray* for grace to deliver their messages as *clearly and distinctly* as possible, freed from *unnecessary sounds* by the lips that often attend such prophecies; and, if possible, a ready flow of words, instead of the broken and at times stammering utterances that are heard. When fear, anxiety, hesitation and unbelief are fully removed, we see no reason why the words should not flow freely and clearly over the lips of the speaker. Still, this must be a *subject of prayer.*

May the Holy Spirit touch the *hearts* and *lips* of Christ's followers, making them as TONGUES OF FIRE! Then will unbelievers be convinced of sin as they enter the services of the saints, and falling on their faces, exclaim, "God is among you indeed," and say, "We will go with you, for we have heard" and seen "that

God is with you!" (*Zech.* viii. 23).

AMEN.

"He that hath an ear, let him hear what the Spirit saith unto the Churches!"

THE TRUTH ABOUT THE PENTECOSTAL REVIVAL.

The Truth about the Pentecostal Revival.

THERE are very few papers, religious or secular, but have had printed reports for or against the present Revival that is now sweeping over the world. And judging from the bitter antagonism on the one hand, and the self-sacrificing enthusiasm and love for it on the other hand, every thoughtful person will come to the conclusion that the forces at work in this Revival are of no ordinary character.

Claiming, as I do, to be in favour of this Revival as such, although there are some things that have arisen in connection with it in various places, that I am not in sympathy with, I feel the time has come to make a clear and definite statement concerning my personal views about the matter, especially as several papers have held these forth in a false light.

Personal experience.

It will be necessary for me therefore to make some personal statements, so as to put things clearly before you.

The first time I heard anything about this Revival was in New York, America, toward the close of 1906.

I was in that country attempting to raise funds for the City Mission work of the Methodist Episcopal Church in Christiania, Norway. A new hall was to be erected there if

I was successful. The statement made by the chief Missionary Secretary, Dr. Adna Leonard, that the time chosen for this tour to America was the worst we could have fixed on, proved only too true.

Although the Norwegian King allowed me to make use of his name in connection with this enterprise, which was also backed up with the endorsement of fifteen bishops and other leading men within the M. E. Church, the tour proved unsuccessful in a financial way.

But all this led to a deepening of my spiritual life. I had for twenty years taught the necessity of heart-cleansing, and the Baptism of the Holy Ghost, and had been wonderfully blessed of God in my labours. Now, I studied once more books and articles that covered the ground, especially the Bible. A copy of the paper "The Apostolic Faith," fell into my hands, in which an account of the Revival at Los Angeles was found, and the wonderful manifestations of the Holy Spirit in connection with it.

On comparing it with the Bible records, I found that the statements were correct, and that what the people there were enjoying was the very blessing I was seeking.

I wrote to them and received an answer from some friends there, corresponding exactly with the trend of thought in the paper. It would take too long to state all that transpired during those days in my inner life. Suffice it to say that on the 7th of October, when all alone in my little room in the "Alliance House" in New York, I RECEIVED THE BAPTISM OF THE HOLY GHOST, and five weeks later, at a prayer meeting with some friends, I RECEIVED the *Tongues* with an *increase of power* that convinced me I had received the Gift of the Holy Ghost as the disciples "at the beginning."

After taking part for three weeks in meetings in New

York, I sailed for Norway. The account of my late experience had already appeared in "*Byposten*," the Pentecostal paper I edit, and had prepared to some extent the way for the Revival in Scandinavia. It has since then appeared in a special pamphlet, entitled, "*When the Fire fell!*"

When I reached Christiania, I had no plan as to my future work; but I felt I must be perfectly free to be used of God and to be sent by Him to any field of labour He might choose for me. I accordingly immediately resigned my position as Superintendent of the "Christiania City Mission," and when the summer came, I asked for and obtained permission to withdraw from membership in the Annual Conference of the M. E. Church in Norway. The requests for a visit from various countries were so many, as well as from the towns and country places in Norway, that I had to take this step. I remained a member of the Methodist Church, and held ever since I left the Annual Conference, until quite recently, a certificate as a local Elder of this Church. *But the Church* has not hitherto been willing, officially, to have anything to do with the Revival. And as I am working as an *Evangelist outside Denominational lines*, my Certificate has been recalled—but *not that given by God!*

I have thus been thrust quite unexpectedly into a work that has now for two years claimed my FULL sympathy and labour.

The Revival spreading.

But I am only *one* of *many*, whom the Lord has led in this or a similar way. For, besides the fact that every Spirit-filled soul becomes a centre for this blessed work, there are now to be found numerous ministers, Evangelists, and Christian workers, in various parts of the world, who lead on their people on these lines.

In heathen lands, among Missionaries, native preachers and Evangelists, as well as among the people, this Holy Fire is spreading, and will do so increasingly.

It is said that some fifty thousand people have within two years been baptized with the Holy Ghost and have spoken in tongues. Thousands of God's people have been wonderfully blessed of God outside of this number. To this must be added numerous persons who have been saved and are enjoying the assurance of being the children of God, although they have not yet been baptised with the Holy Ghost.

Countless homes have been brightened and transformed to become Temples of the Living God. Sick people have been healed in great numbers. Old diseases have vanished before the healing touch of the Christ. Demons have been cast out of demon-possessed people, and the power of the Blood of Christ and his mighty Name have been felt by numbers of rejoicing souls as never before. They are praising God because they are living in these glorious days, in which *the old-time Apostolic power is returning to believers.*

Instead therefore of ruining and blighting the lives and the homes of people, as our opponents state, this Revival is sent by God to promote the Kingdom of Jesus Christ.

I could continue to occupy you with accounts from various countries of *what God is really doing*, but there will be little time for that in this lecture. It will help you to understand the value of this work, I think, when you become acquainted with the doctrines taught : THE TEACHING OF THE REVIVAL.

An uniting Revival.

It will easily be understood that, in a Revival which covers so much ground and counts among its supporters so many, who belong to different denominations, and those who will have nothing to do with denominational life at all, that not all agree on every point of Christian doctrine.

Even Roman Catholics have been converted by this Revival and brought into fellowship with Protestants—both of the Roman and the Greek-Catholic Church.

But this makes its genuine character all the clearer. A Revival that is able to melt long divided hearts together around the Christ, must be the very Revival Christ had in His mind when He prayed that *all His disciples might be one.*

We must not suppose that they have given up all their old views concerning the Sacraments and questions of Church organisation. But they have found out that there are great truths in Christianity, to which we all must agree, that we all have one Head, and that the various members of the Body must needs be in harmony with each other if they are to be of service to the Head. "For by one Spirit are we all baptised into one body" (1 *Cor.* xii. 13). This is one of the miracles of grace in this Revival.

Of course, I allow that there have been differences of opinion among friends of the Revival, concerning some points of teaching in connection with it. That was to be expected. Some hold that there has been no Baptism of the Spirit without "tongues" being present; some do not consider them a sign of this at all, but merely a special gift. The GREATER NUMBER *accept them as a sign or evidence of the Baptism*, some believing that for various reasons, such as unbelief, distaste, unwillingness, want of light and knowledge, this physical sign may not always accompany the Baptism, but be shut off by the human will. *But all believe that tongues, as well as the other gifts of the Spirit, are now being restored to the Church of Christ.* They accept generally the view that this great Revival is *the last before the Millennium.* And those, who teach that Christ's Second Coming will take place before that, believe that this Revival will hasten it on. But be that as it may, all generally feel

that as yet the Revival has only started, and that the rather more than three years that have passed since its commencement, however glorious they may have been in their results, have mostly been years of schooling, *preparatory to the still greater out-pouring of the "latter rain" period.*

In the East we know there is the "former rain," "the rain," and the "latter rain." Without the "latter rain" most of the seed sown would be destroyed, as the deluging showers of the "latter rain" are necessary to bring about the ripening of the fruit. It is this illustration the prophet Joel makes use of (*Joel* ii. 23), and also (*Zech.* x. 1), to illustrate the mighty outpouring of the Holy Ghost towards the close of this Dispensation. We believe that this is what is taking place *now*, although only in its commencement.

Of one thing we may rest assured, that is, that the human race is hastening on towards stupendous changes of some kind or other, and this mighty outpouring of Spiritual Power ought therefore to be hailed with joy and thankfulness by every child of God.

The Teaching of the Revival.

Now as regards the *general teaching* of the Revival. I wish to say that it is my firm belief that no purer or more Biblical teaching is to be heard anywhere than in connection with this Revival.

In general outline it is this: That the Bible is the Word of God, that there is a Triune God, that Jesus Christ is the eternal Son of God come into the flesh (1 *John* iv. 1-6), and has by His death on the Cross, made Salvation possible to *all* men, and that all, who accept Him by *faith*, shall not perish, but have everlasting life.

Then again it is taught, that the individual Christian can, after a full consecration of his life and will to God, experience *heart-cleansing* by *faith* in the Blood of Christ. Because

Peter says distinctly concerning Cornelius and his friends, that God purified their hearts by "faith" (*Acts* xv. 8, 9), and John says that "the Blood of Jesus Christ, His Son, cleanseth from *all* sin" (1 *John* i. 17).

It is taught too, that when God has cleansed man—the spiritual temple—that He also will *fill him with the Holy Ghost and Fire*, as He did the disciples on the Day of Pentecost in Jerusalem. And from that hour, the Spirit-filled men and women will belong to the Lord *fully*, that is to say that their *whole being*, body, soul, and spirit, is devoted to His interests, no matter where they may be in the world, or what position in life they may have to fill.

It is also believed and taught, as we have seen, that God is willing *now*, as in the days of the first Christian Church, to *restore all His gifts of grace to His people*, if they will only humble themselves enough in His presence.

Now the *great question*, that more than any other causes contention and controversy is that regarding the *Baptism of the Holy Ghost* in connection with the gifts of the Spirit, especially the "*Tongues*." We have learnt to define between the rhapsodic speaking in tongues when the Baptism takes place, and the *gift of tongues* spoken of in 1 *Cor.* xii. The other doctrines taught have ere this fought their way through to general recognition within the Church.

The Lutheran *Reformation* carried the doctrine of "*Justification by Faith*" on its banner.

How was it met? History repeated itself. As when the disciples of Christ had to break away from much of Jewish tradition and teaching, and give a clearer definition of God and His dealings with men, whereof the Jewish Church with all its glory was but a shadow, and had therefore to force its way through Jewish hatred and Gentile scorn, so also Luther, in order to gain and restore to Christianity one of

its chief doctrines, had to run the gauntlet of church hatred and the sneers of the world. But by the grace of God he conquered.

And when Wesley, heading the Methodist Revival, not only made this teaching of Luther's a reality in the lives of thousands, but with men like John Fletcher, Charles Wesley, and others, taught and sang of the "Beauty of Holiness" in strong discourses and heaven-sent hymns and songs, and lived it out in their lives, *how* were they met? The Churches rose against them, and the worldly masses were only too glad to be backed up by these churches in their hatred against a Revival that upset the plans and devices of the Devil with such mighty power.

The doctrine of *Divine Healing*, so plainly set forth in the Bible, has also to a great extent been met with contempt by the Churches, much to the delight of agnostics and rationalists.

Attitude of the Churches.

And now, when God is teaching, or seeking to teach the Christian World, the necessity of *obtaining Power for Service*, through the Baptism of the Holy Ghost, and by the free distribution of his glorious Gifts, *what* is the attitude of the Churches generally? That of contempt and ridicule, making one of the most glorious and most needed truths in the Bible the target of derision in the world.

Of course the teaching concerning the Baptism of the Holy Ghost, has won some influence in various centres in Church life ere this.

Great leaders of the Christian Churches, such as Finney, Edwards, Bramwell, Moody, and many others, had experienced it and spoke about it, and by some groups of Christians it was taught as a necessity for *all*, who would go on with the Lord. In other circles it has been supposed to

be the blessing received in *Sanctification.* Some again have taught that it might be attained without Sanctification, even opposing the possibility of attaining a clean heart.

God has, fortunately for His Church, in great mercy done far above all that His people could think or ask for.

But the doctrine of the *Baptism of the Holy Ghost in connection with tongues and other gifts of the Spirit*, has not been so prominent in any age before, since the days of the Apostles, as it is now.

But, like every other truth in the Bible, it has to pass through the fire of criticism and scorn.

This, however, will not injure it. I feel and believe, that honest discussion about the matter cannot destroy the truth. And it is clearly seen that the very means used by Satan to stop this work of God has helped it up to a higher stage of development and strength.

God outwits the Devil always, and defeats his plans, where He can find willing and obedient hearts to follow the standard of truth.

The Speaking in Tongues as a Sign.

I do not in this lecture wish to discuss the subject of tongues *as an evidence of the Holy Spirit's Presence within.* Still I would say, that although I know there are *other* evidences of the indwelling Spirit, I am perfectly convinced that the Apostles, when tongues were heard in Jerusalem and Cæsarea, considered this to be A SURE SIGN OF THE BAPTISM OF THE HOLY GHOST. No one can read the account given in the 10th chapter of *Acts* with a fair mind and doubt this. Still I believe that many have had, and that people may obtain in our day mighty Baptisms without this sign. This arises then, as we have seen, mainly from *ignorance* of the subject, *prejudice*, *unbelief*, or some other cause. Of course, their experience will not then, as far as

this outward sign is concerned, be perfectly similar to those recorded in *Acts* ii. 10 and 19. And in fact we believe that the two other cases recorded in *Acts* of the FIRST infilling of the Spirit—that at Samaria and Damascus—(there are only five in all) give ample proof that tongues were present.

The Holy Ghost may nevertheless set up His throne within in mighty power where tongues have not been heard. This is seen from the lives and works of many. But the "TONGUES"—the *wonderfully strengthening evidence* of the Divine Presence within, has then, by some means or other, been suppressed or cut off. The *assurance*, the *joy*, the *strength* that accompanies them, is indescribable. And they may evidently be expected by all as AN EVIDENCE OF THE INDWELLING SPIRIT, although all may not retain them as a "GIFT." No wonder they were so coveted by the early Christians.

What surprises me then is, that so many churches close their doors and their hearts against a revival that certainly teaches what is found in the Bible, and what the first Christians thanked God for.

If I could find that the churches of our day were better than the first churches, that they exhibited *more love to God*, *more love to men*, and *more power in their inner life* and *evangelistic work*, I should be inclined to say that we were so far ahead of the first churches, in the most important thing, that we need not consider seriously the lack of spiritual gifts that adorned the Bride of Christ in the first Christian ages.

But this is so far from being the case, that the Christian churches of our day are *in many cases* far below the standard. There is grandeur, worldly influence, temporal power, fine culture, great educational facilities, but *where* is the power that made the preaching of the Cross of Jesus in the days of the Apostles *shake the world?*

I would not discard the good that is *being done* by the churches, but generally there is a dearth and a want of *spiritual* power that is simply astounding. It has also been felt by many. Prayer circles have been formed, inspiring circulars issued, and a *mighty cry has gone forth to God for help.* His answer has been the Revivals of late years, and now especially THIS REVIVAL, WHICH IS REALLY THE REVIVAL OF THE 20TH CENTURY. It has already belted the globe with a thin, red light of the Pentecostal glory, and kindled flaming fires in many parts of the world. But sad to say, the churches generally *are opposing* it. It comes with the same signs as in the first Christian Church, and yet it is opposed by Christians of to-day. *Where* are we? *What* is to be thought of such blindness and wondrous slowness of heart to apprehend God's call and His Day of Visitation.

Of course *we know the answer.* Fingers are pointed at the "*manifestations*" and the "*tongues*"; fingers of derision.

Learned professors try to explain away the "phenomena" on scientific grounds. Leading physicians and the directors of Insane Asylums say openly that the whole thing is an insane freak of the mind. Noted theologians tell us, unable to talk away the fact of "tongues" as having existed in the Church, that "tongues" as well as all supernatural gifts belong to the inaugurating period of the Church and not to ours. Wise heads—you would think wiser than the Holy Spirit, Himself—say we do not need them in our day. As if the Holy Spirit does not know what He is about.

Many Christian leaders, mistaking cases of hypnotism and suggestive influence for Satanic counterfeits, have stamped the whole thing as from the Devil. Of course we allow that there have been Satanic counterfeits in this, as *in all religious movements;* but much of what has been ascribed to the

Devil has been caused by *human* influence, and often by the heated brains and minds of *those condemning the work*, I mean by the would-be exorcists themselves.

Newspapers, pamphlets, tracts, have contained the most incensed condemnation of the whole thing. Theatres have acted it out; hypnotists, spiritualists, theosophists, scientists, and many other "ists" have been unanimous in their condemnation—but after all said and done *here we are* with brighter hopes than ever, with a clearer perception of the Divine leading in all this, and a firmer assurance than ever before THAT THIS IS OF GOD, no matter what mistakes have been made, or what excesses some have run into; "THIS IS THAT SPOKEN OF BY THE PROPHET JOEL," HALLELUJAH!

But just take an article like that written in the May number of the "*The Vanguard*," by Baron Porcelli. It illustrates very forcibly the lack of discrimination in the mind of some people.

The article commences thus:—

"The present wave of spiritual manifestations emanates from Los Angeles, in America, the home of all such movements. It was in America that began the Spiritualistic craze, the Mesmeric craze, the Hypnotic craze, the Theosophic craze, the Christian Science craze, the Mormon craze, the Latter House of Israel craze, the Dowie craze, the Faith Healing craze, the Holiness craze, the Spiritual Gifts craze, and the Tongues craze." And we might continue and say, the Finney craze, the Moody craze, the Torrey and Alexander craze, etc., and in order to give it the mixed touch of Baron Porcelli say, the Ingersol or Infidel craze, the Bible-destruction craze, etc. He mixes up things in very much the same way as do the "Humanitarians" in Hyde Park who, on their great banner classify Jehovah, Jesus, and even the Holy Ghost with the Gods of the heathen.

In that one article numerous mistakes are made, proving that the writer is not acquainted with the subject, or that he is so blinded by the *opposition craze* that he cannot see the truth. The greatest mistake of all was the statement that this Revival comes from Los Angeles, whereas we all know that IT CAME FROM HEAVEN!

But we are prepared for persecution, we will delight to suffer for the Lord, who has bought us. We are perfectly assured that the teachings being those taught by the Apostles, our tribulations are caused by similar evil powers that opposed them. So we look beyond men in this warfare, and say with Paul, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (*Eph.* vi. 12).

So when the all visible agencies of the dark invisible world point their fingers at us in derision and wrath, *we* point to the Word of God, the precious Bible, and say—

YOU WILL FIND IT ALL THERE!

And we are determined, God helping us, to stand by the Word of God, even in these days, when some theologians only seem to have the coverings of their Bibles left.

Why Oppose?

To those who are opposing the whole thing because of the *excesses of some and the counterfeits of Satan* that may have taken place here and there, I wish to put the question: Have there *never* been any excesses of *any kind in your Church?* Have there been no *counterfeits* of the Devil? And if so do you want us to discard or undervalue your church on that account?

Even *Holiness-teachers* are condemning this whole movement as of the Devil. Surely holiness ought to teach them

to obtain satisfactory proof of it before such statements are made, and if they honestly make a thorough investigation into the lives of thousands of God-fearing men and women, who are enthusiastic in their devotion to this cause, they will find that their judgment of them has *been lacking in brotherly love.*

A statement by one who has been very cautious in his relation to this Revival, I mean the world-wide known President of the "*Christian and Missionary Alliance*," Dr. A. B. Simpson, proves what I say. In his comments on this Movement in his lately published Annual Report, he says: "We believe there can *be no doubt* that in many cases remarkable outpourings of the Holy Spirit have been accompanied with *genuine instances of the gift of tongues*, and many extraordinary manifestations. This has occurred both in our own land and in some of our Foreign Missions. Many of these experiences appear *not only to be genuine, but accompanied by a spirit of deep humility and soberness, and free from extravagance and error.* And it is admitted that in many of the Branches and States where this movement has been strongly developed and wisely directed, there has been a *marked deepening of the Spiritual life of our members, and an encouraging increase in their missionary zeal and liberality.* It would therefore be a *serious matter* for any *candid* Christian to pass a wholesale criticism or condemnation upon such movements, *or presume to limit the Holy One of Israel.*"

A minister, not in favour of this Revival said to me personally, "I must acknowledge that it is generally the *most devoted and Christ-like of God's people* in the various churches who are drawn into this Revival." And he was right. But why is this? Because they find the nourishment their souls are seeking for in it, and feel that this is *God's voice* to them and His Church in these days.

Why forbid Tongues? The Evidence of Scripture.

Now with regard to *tongues*, why are they to be ignored and discarded? They were reserved for the great Pentecostal outpouring in Jerusalem, and this age of the dispensation of the Spirit. All the other gifts, save the interpretation of tongues, being in the Church of God before Pentecost. The *tongues* are, says Paul, for personal edification, but also a means of edification to the Church, when interpretation is given. They are a "sign" to unbelievers, they are given to "profit" thereby, they are to be "desired" and to be expected in the meetings where the Spirit has the right of way. They may be the tongues of "Angels" as well as of men. Paul says all this concerning tongues, and thanks God that he was able to speak more in tongues than they all.

He points out too, that they were to remain in the Church until the *perfection of Heaven is reached* (1 *Cor.* xiii.), a perfection we all know is never attained by mortals on earth. The tongues were, therefore, to last continuously in the Church.

He expresses the same thought in 1 *Cor.* i. 7, where he commends the Corinthians for "*coming behind in no gift, waiting for the coming of our Lord Jesus Christ.*" In this spirit then the whole Church ought ever to await the Bridegroom. For the "gifts," Paul says (*Rom.* xi. 29), and calling of God are *without repentance.*

God, therefore, having determined that these gifts should accompany the Spirit's work in and through the Christian Church, He has NEVER since altered His purpose or repented of it, and no theologian can find a sentence in the New Testament to prove that He intended to withdraw His gifts.

As they have not been in use in the Church, to the extent God intended them to be, it is surely not *God's fault;* it is

caused by the *unbelief* and *indifference of the Church.* Still, there is reason to believe, that as the days of the "*latter rain*" have commenced, that we may expect the gifts as extensively now, if not more so, than in the period of the "former rain."

Nowhere do we find that Paul ignores this gift. In 1 *Cor.* xiv., where he says, "in the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue," he only illustrates the necessity of *interpretation* of the tongue spoken, if there is to be any edification for the *Church.* He therefore says just before this: "Wherefore let him that speaketh in unknown tongues *pray* that he may *interpret.*"

In 1 *Cor.* xii., tongues are given a place among the special gifts of the Spirit, and he commences the chapter by saying, "concerning spiritual gifts, brethren, *I would not have you ignorant.*"

I wonder if he foresaw the *ignorance of many in this Twentieth Century* concerning these gifts.

We notice also that in the sub-divisions he makes in this catalogue of gifts, that *tongues* belong to the *celestial* gifts, linking us on as it were to heaven.

In the 14th chapter he says: "forbid not to speak with tongues."

So all Christian Churches to-day, who are forbidding their members to speak with tongues, are *transgressing the very Word of God*, which they say they hold so dear. Paul says, just before this command, "If a man think himself to *be a Prophet* or *spiritual* let him acknowledge, that the things that I write unto you, are the *commandments of the Lord.*" (37th verse).)

In the 13th chapter, he speaks of *Love* as the necessary

background for all gifts. "Love of *truth*, love that seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, that suffereth long, is kind, envieth not, vaunteth not itself, is not puffed up, beareth all things, believeth all things, hopeth all things, endureth all things, never faileth,"—with this background we are safe.

Let the gifts pass through the holy flames of *this* fire, and there will be *no excesses, no counterfeits.*

Now, if these gifts of the Spirit, as it is claimed, had expended their power in the days of the Apostles, how is it they were found *at a later period?*

The Evidence of Church History.

Church history proves satisfactorily that they extended beyond the Third Century, and that it was when the Churches began to attain great temporal power that the spiritual power waned, and the *real* gifts were suppressed.

We read in an old book entitled the "Doctrine of the Twelve Apostles," which the learned Professor C. P. Caspari calls "the oldest Church regulations," a statement by Irenæus, who was a disciple of Polycarp, and died as a martyr, A.D. 202. It is this: "I have also heard many brethren in the churches, who by the Spirit speak *in all kinds of tongues*, and to the edification of others bring to light what is hidden in man, and *reveal the secrets of God.*"

In the Second Apology of Justin, we read the following statement: "There are many of us Christians, who in the power of the name of Jesus Christ, who was crucified under Pontius Pilate, have *healed* many all around the world who were possessed with unclean spirits, also in your city."

Irenæus, Tertullian, Origen, Cyprian, Augustine, and others, all speak about the *casting out of demons.*

In the book entitled "The Teaching of the Apostle Addais" (one of the seventy who went to Syria), we find some words

of great interest: "Ye shall not ponder over the secret things and ask questions concerning the hidden things of the holy books that ye have. Ye shall not judge the words of the prophets. Remember and understand that they are spoken by the Spirit of God, and he who *censures the prophets* censures and judges the Spirit of God. Let that be far from you, because the ways of the Lord are righteous, walk ye in them without blame." Of course this does not take away the right of the Church to try the spirits if they are of God. "Unbelievers stumble over them," he continues, "because they have not the hidden eye of the hidden mind that needs not ask questions in matters that do not profit, but cause loss. Remember the threatening judgment of the prophets, and the Lord who zealously watches over their words, that the Lord judges by fire, and by that He tries all men."

This shows the confidence that early Christians had in prophetic messages, given under the power of the Holy Spirit.

In an account of the "Order of Service" from the time of Justin the Martyr (A.D. 168), we notice that the prophets were allowed to "offer thanksgiving to their heart's content" after the *Communion Service*, which took place every Lord's Day.

Origen states that "the conditions necessary to obtain the gifts involved that they had CLEANSED THEIR HEARTS BY THE WORD, and lived according to the will of *Logos*," that is, the Word, or *Christ*.

This teaching then is similar to the teaching of this Revival. Heart cleansing through *Christ*, and holy living, in order to have the Holy Fire, and the "gifts" for service.

Irenæus writes according to Tischendorf: "others mock the gifts of the Spirit, which during the last days, according to the Father's will, was poured upon the human race, and of

the four Gospels we have, are not willing to accept the one according to John, in which the Lord promised to send the Comforter; but they renounced both this Gospel and the Spirit of Prophecy." They are in very truth unhappy, as they willingly agree that there are lying prophets, but will not accept the Gift of prophecy in the Church.

This is just how the Churches are acting toward this present revival of grace and power. They may have seen or heard of counterfeits, and therefore are not willing to accept the *genuine* spirit of prophecy.

All this proves the existence of these "gifts" *beyond the Apostolic period*, and *refutes completely* the statement made, that they were confined to the Apostolic days.

We find also in the history of the Church, since the Lutheran Reformation, that these *gifts* have been very prominent in some great Revivals and that the peculiar *manifestations*, such as *shakings*, *jerkings*, *twistings*, *tremblings* and *prostrations* of the body, were very common in the Quaker movement at its commencement, in Puritan Revivals; so also in the great *Methodist Revival* on both sides of the Atlantic, and in the Revivals under *Finney*, the *Irish Revival*, and even in the last *Welsh Revival*, to some extent, under *Evan Roberts*. So even this is nothing new in the history of the Christian Church.

During the Revival under the Carmisards in the Cevennes, we find the "*Gift of Tongues*."

The *prophetic* teaching was mighty. The people, young and old, spoke under the power of the Spirit in a way that would have been impossible for them to do, had it not been for the Divine power that filled them and illuminated their minds, as the contents of their messages and the mode of deliverance was far above their ordinary way of thinking and speaking.

Spirit-filled people, who "only knew how to express themselves in the ordinary dialect of their people, spoke the French language to perfection."

Of course *the Church* opposed all this, and, assisted by the secular powers, tried to stop it.

But the *murders* committed by the authorities, the *imprisonments* and *torments* they subjected these *God-fearing* people to, were all in vain. Their faith in God could not be quenched. *Persecution* brought them nearer their Master, and made them more like Him.

"In or about the year 1701, there were about 8,000 inspired people in Cevennes." In the Eighteenth Century the Revival found its way to England and Germany.

The so-called *Inspiration Movement*, an offshoot in a way of this, swept over various parts of Germany, Switzerland, and other countries. The same manifestations were everywhere present. In the Nineteenth Century a similar movement broke forth under the *Irvingites*.

Now it is not my intention to say that I accept *all* the the doctrines of the Irvingites, or those of other denominations, who have had an open eye for the benefit of Spiritual Gifts. My position is that of TOLERANCE on controversial subjects, and FELLOWSHIP in the generally accepted views of the Christian Church, *no matter what denomination people belong to.*

We have seen then, how *movements* similar, especially as far as the spiritual gifts are concerned, *to the present Revival*, have sprung up also after the Lutheran Reformation, and that from the days of the Apostles until the Fourth Century God spoke in this way to and through His people. *These are facts.*

In the time intervening the Fourth Century and the Lutheran Reformation, the genuine supernatural gifts of the

Spirit were suppressed by the Church. But how many of the so-called *heretics* during that time enjoyed the fulness of the Spirit, and were endued with Spiritual gifts? Perhaps thousands and thousands.

Was Paul mad?

Knowing all this and the teachings of the Apostles, especially Paul's, our opponents have had no other door of escape than by declaring *Paul to be an Epileptic.*

But this *has never*, and *can never be* proved. The strong desire to find this weak point in the mighty Apostle's career has led them to make the statement. The wish has been father of the assertion.

But of course *if that was the reason* why he spake in tongues, then *Peter, James, John*, and *the rest of the Apostles were epileptics as well.* All, about 120, who spoke in tongues at Pentecost, must have been epileptics. And if the 3,000 were, as is believed by many theologians, baptised by the Holy Ghost, then the first great day of the Christian Church has merely recorded *an epileptic epidemic.* That is also the conclusion a writer in a Danish paper lately arrived at.

Then the marvellous outpouring of the Holy Ghost at Cæsarea merely resulted in increasing the crowd of epileptics; so also the case at Ephesus. And the Church at Corinth must have been crazy in the extreme, and worst of them all —*Paul*, the great Apostle of the Gentiles, as he thanks God in his letter to the Corinthians, *that he spoke more in tongues than they all.*

Then all the first Christian Church was epileptic or insane. But I say calmly, that men who imbibe such thoughts as that, had better examine their own bearings before they proceed further.

One writer in Denmark said that he thought it was not a subject for the Church or theologians to debate at all, but for the DOCTORS.

Well, nothing would delight me more, if they will only do it the same way as did the Apostles. *Let them have a ten-days' prayer meeting about it.* Because no one can judge of this as those who have had the *experience.* I would be delighted if all the doctors of this great Metropolis and country, and throughout Europe, would get down on their knees and ask God about it. I am sure of one thing, when they get through with ten days of earnest prayer, they will get a different view of the subject than many of them have at present.

Is it so difficult to suppose that the Great Maker of the human harp can play on it at will, when left fully to His control.

Is it possible for God to thus claim our vocal organs?

If we have any thought of the possibility of God's connecting Himself with us—God, our Maker—in any way, must it be absolutely beyond the realm of possibility for Him to influence our bodies so as to make us speak in "tongues?" The Bible, at any rate, sees no difficulty in this. It represents God as the supreme Spirit, able to do whatever He pleases. Of course in the case of man He has made him responsible for every action in life, and given him power even to resist His own mighty Will. But where that will is subjected to God's, and the human instrument is tuned to the Divine, is it quite impossible to receive messages from the heavenly sphere? Who some little time ago would have thought of the possibility of wireless telegraphy? Now it is an every-day occurrence, wireless

telephoning as well. Then cannot *God* in some way influence the spirit, and through that agency the human mind and body? But this makes God appear very *distant.*

The Bible teaches that *we* are to become *Temples of the Holy Spirit* (1 *Cor.* iii.). Temples of the Living God. *The Spirit dwelling within us!* Then, if this Spirit has taken up His abode there, as we believe, is it an impossible thought, that He might influence our inner spirit wherein He dwells, and make His influence felt, touching our soul-life, and swaying our physical being as well, which has been made over to Him?

Those who have been baptized have *felt* His inner Presence, they *know* He is within. Is it then impossible for that Divine inner Being to touch our vocal cords, and make us speak words and truths He himself desires to hear pass over our lips?

And is it absurd to suppose that He will so fill us with His Divine glory, joy and peace and love, that it will beam through our faces, kindle a heavenly light in our eyes, and make us burst forth in rapturous praises and adoration to our Everlasting King?

Is it impossible for this glorious Being so to illuminate the *mind*, that it becomes lit up with new and fresh thoughts of God and His will, and receives words through this holy influence to express these thoughts in a way that far surpasses the ordinary culture and thought of the recipient?

We think not. *The Bible* attests the fact in numerous places, that this *is* possible, and *our own experience proves that it is so.* In tongues and in Prophecy this has often taken place.

Why then try to *limit God's influence over the mind and heart-life and body-life of the human being?*

It is *false* when Baron Porcelli says that "The essential

basis root of all these manifestations is what is termed shibboleth, 'surrender of self'; or in accurate English, *the surrender of one's own will to that of another.*"

None of us use hypnotic methods to undermine the will of another. We claim, or rather the *Bible* claims, the subjection of our will to that of God.

"*Yield yourselves* unto God," says Paul, "as those that are alive from the dead, and your members as instruments of righteousness unto God." *But neither God nor we ever deprive seekers of their will-power.*

In subjecting themselves to the will of God they in their heart and will-life rise against all known sin within, and seek *cleansing through the Atonement* (*Heb.* x. 14; 1 *John* i. 7; 2 *Cor.* vi. 14-18; vii. 1, 5, 14-17). They are then ready to receive the Holy Spirit within—*an abiding Comforter.* And this takes place now as in the first Christian Age, either *directly* as on Pentecost in Jerusalem, or by the laying on of hands, as at Ephesus. That is God's own method, and *we have no right to slight it.*

Of course *physicians* know that there are cases in which people have spoken in foreign tongues when delirious, or under some operation on the brain by the surgeon. Or when the speaker is under hypnotic influence. They therefore judge that this must be similar. Cells of the brain under high nervous pressure emit words or sentences, stored up there some time before.

We do not deny the possibility of this at all. But it merely *proves*, that *there is a means, a channel*, in the human being, whereby God, if He chose, may speak through us. If caused by mere accident, then there would never be any *order* in what is spoken, the message would have *no address.* But facts prove the opposite.

Instances of the speaking in known Tongues through the Holy Spirit.

I could relate numerous cases. Take that in India, which was related by several missionaries, and about which I obtained a written statement from the missionary on the station where it took place. Two native women, one deaf and dumb from childhood, had often spoken in the Hindustani language perfectly as the Spirit gave utterance, although they were perfectly unacquainted with that language, and had been taken from mission station to mission station to speak to the Mohammedans, whose language it was, in that way.

Take the case in Sarpsborg, *Norway*, where a lady entering the Methodist Church was spoken to in her own language by a person who knew nothing of the language in which he spoke, nor anybody else present, save the lady to whom the message was given. I have this from the pastor of the Church, on whom she called the next day for an explanation, and from the man himself who gave the message. He did not even know he was speaking to her. His eyes were shut when speaking, but his hands were extended towards her.

A Baptist preacher in my hearing related, in a meeting in Norway, that a lady, not knowing the English language, had spoken perfectly in this language, and given a clear translation of what she had been speaking.

In Copenhagen, Denmark, a man who opposed this movement, was convinced God was in it, when he one day heard his sister praise God in the Spanish language, and give a correct interpretation of what she was speaking, although she did not know the language. He himself had been in Spain and knew it. He gave himself fully to God, as he understood it was God who had spoken in this miraculous way.

From America we have many well-authenticated cases. The following was given to the editor of the religious paper, entitled "*The Household of God*," by Lewis Rudner, a Jew, born in Austria, and 26 years of age.

He stated that he had spoken the Hebrew language from his childhood, and had been in America six years, and was working for his rich uncle in Seattle, Washington. He said furthermore: "On a Thursday last winter, I was passing a mission building in Seventh Avenue in that city on a rainy day, and saw a sign 'Welcome' over the door, and entered to get out of the rain, not knowing what was being done inside. All were kneeling in prayer. Shortly I heard a man (brother Junk, the preacher) repeating the fifty-third chapter of *Isaiah* in the Hebrew language. A woman (brother Junk's wife) was singing a song in Hebrew, which Jews sing on their New Year's Day. A little girl, twelve years old, on her knees, was repeating the twelfth Psalm in Hebrew, then she repeated the sixth Psalm. A coloured woman (Mrs. Miller from Los Angeles) commenced repeating part of the thirty-fifth chapter of Jeremiah in Hebrew. A Scandinavian woman (Mrs. Olson) spoke in Hebrew, pointing at me telling me that I was lost, and urging me to turn to God. And all this was during prayer." The Jew found tears flowing down his cheeks. After prayer they all commenced singing "The Old Foundation," which broke his heart.

Hearing all this Hebrew talk, he commenced to wonder where he was. He saw it was not a Synagogue, and the people were not Jews. Then brother Junk preached in English from the text, "His blood be upon us and upon our children," and said that great darkness fell on the earth when Jesus died on the Cross, and that the Jews were scattered throughout the world, and have had no rest since.

After preaching, Mrs. Olson testified in Hebrew, and told the Jew to read *Luke* xv., *Rom.* v. 8 and iii. 26. The twelve-year old girl testified in Hebrew, and asked him again and again where he would spend eternity. This brought him into great concern about his soul. The altar call was made, and brother Junk came to him, and taking him by the hand, urged him to come and be saved.

The Jew asked the preacher, Mr. Junk, if he was a Hebrew, to which he replied, "I am a German." The Jew asked Junk if he had studied Hebrew, and he replied "No."

"How then can you speak Hebrew?" "Did I speak Hebrew?" "Yes," said the Jew, "just such Hebrew as persons speak who are born and raised Hebrews in my country."

Then Junk told the Jew that it was God who was speaking to him and saying what he wanted to say. The Jew asked who these other persons were that had spoken in Hebrew, pointing them out. He asked if the little girl was Junk's daughter, and desired to speak with her. Brother Junk called the woman to come and sit down by the Jew, and immediately the Spirit of the Lord was upon them, and they all began to speak in Hebrew, urging him to give his heart to Christ and be saved. This sudden outburst startled the Jew, and made him very nervous. They urged him to kneel down and pray. But all spoke in Hebrew, not knowing a word they spoke, crying to God for mercy. This praying lasted *over an hour*, the Jew, crying out so loud, he could be heard a block away. He was converted to God and is now a happy Christian.

Mr. Gilbert E. Farr relates that when he attended a mission in Houston, Texas, a young man spoke for five minutes or more in a foreign tongue, under the power of the Spirit. When the invitation was given for seekers to

come forward to the altar, a Mexican came forward, weeping, and in broken English said, "I sinner, I Catholic, I no Christian; woman spoke Spanish, said I sinner, no Christian, God said I repent. Pray I be saved." They prayed with the man, and he became happy, and gave good evidence of Salvation.

Mr. Farr states furthermore, that he in Pueblo, Colorado, saw more forcibly the value of tongues in foreign languages than in any other Mission visited. At the Bessemer Steel Mills several thousand men are employed, and more than twenty nationalities are represented among them. As most of them are Roman Catholics, the priests forbid them to attend the meetings. But they will stand on the street and listen to the workers as they sing and speak in tongues. There were Greeks, Poles, Russian, Chinese, etc., and to each of these groups messages were given in tongues, perfectly understood by them so that it was here as in Jerusalem on the Day of Pentecost. These different nationalities heard the messages of God in their own language wherein they were born.

Dr. A. B. Simpson, of New York, relates a case in his paper of a lady, the wife of a Baptist pastor, who, under the power of the Spirit, was able to converse in the German language, although she had not known that language before.

In *Wales* a young man spoke the Welsh language fluently to a friend, stating at the same time that he was in debt, relating also all the circumstances in connection with it. He knew nothing of the language or the debt before it was revealed to him by the Spirit. Three men are witnesses to this fact.

In *Sweden* a Lutheran pastor lectured on his visit to Christiania, after the outbreak of the Revival there. He stated that he personally heard a young woman speak the

Finnish language perfectly, when she was under the power of the Spirit. He asked her several questions in that language after, but she could not understand a word, only when the power of the Holy Spirit was upon her. He had laboured several years in Finland, and knew the language well.

Thus I could go on, but if these statements do not convince, it is useless to cite more; but we are perfectly assured that as the work increases, there will in all countries be abundant evidence of the fact that the Holy Spirit knows all languages, and is able to speak these through His believing people.

Not intended to usurp the ordinary study of Languages.

Still we would point out the fact that the speaking in tongues does not seem to have been intended to usurp the ordinary study of languages. We have already seen the use they were intended for, as stated by the Apostle Paul. Their chief object on the day of Pentecost was that of giving Peter's sermon a miraculous background, and invest the disciples with Divine authority. This no doubt is one of the chief objects to which God uses them now. *The correct translation of the message in tongues* is also a proof of the Divine inspiration.

Many at the meetings who have heard both the tongues and the translations, have given their testimony to the fact that both were correct.

It is strengthening and vitalising.

It is FALSE to suppose that those speaking in tongues, when genuine, are *weakened* by the effort. The special flow of Divine Power through the body, causing the tongues, is always vitalising and refreshing.

A sudden flow of the Holy Spirit's Power through the mental and physical being, as well as the spirit, is always followed by greater vitality and strength, just the opposite of insanity and epileptic shocks. So the doctors who talk of insanity and epilepsy in this connection do not know what they are talking about.

Warning necessary.

But we would have it remembered that some people are apt to run into *excesses*, even in connection with religious movements, not taking *necessary rest* for the body. Too much *fasting*, too little *sleep*, will soon weaken the system, and may cause physical disorder, even *insanity*, as may an unbiblical and a continued *working up* of soulish and fleshly feelings, either in company with others, or when alone, *substituting this for the wondrous workings in our being by the Holy Spirit.* This we warn against.

Then we believe that EVIL POWERS are always trying to exert their influence on mind, spirit, and body, in a way similar to the Holy Spirit's work, and they are at times successful. The Bible says, "Satan entered Judas." (*John* xiii. 27). and in *Luke* xi. Jesus states the case of an evil spirit entering man with seven other spirits more wicked than himself, "and they enter in, and DWELL there: and the last state of that man is worse than the first."

When the MOTIVES OF PEOPLE, in seeking some special "GIFT," are *not pure*, then Satan with his awful subtlety may do much harm. Remember Simon wanting to buy the power of transmitting the Holy Ghost. Peter said, "Thy money perish with thee . . . thou art in the gall of bitterness." And when Ananias and Sapphira tried to deceive the Church by retaining part of what had been promised God, "Peter said, "Why hath Satan filled thine heart?"

A "lying spirit" has been at work in some cases that have appeared, and when it has not been discerned, has caused scorn and ridicule.

Instead of examining the "*voices*," and *comparing the messages heard with the* BIBLE, people have been led to do just the *opposite* of what the Bible teaches them.

Let Criticism be Fair and Logical.

Our first parents fell by listening to the seductive voice of the enemy, and since their day similar cases have been "legion." But who will dare to blame *Paul* at Ephesus, because the demon-possessed man tore the clothes off the backs of the would-be exorcists, and drove them naked and bleeding out on the streets? As this took place in the same town and at the time of the Revival there, if we are to judge cases as some do now, then Paul was to blame. No doubt many present-day opponents would have called him insane.

Festus, even in his day, when Paul made his defence before Agrippa, said with a loud voice that he was "*mad*," just because he could not understand the phenomena in connection with the movement. (*Acts* xxvi. 24-25)

But Jesus had prepared his servants for all this. He said, "the disciple is not above his Master, nor the servant above the Lord. It is enough for the disciple that he be as his Master, and the servant as his Lord. If they have called the master of the house Beelzebub, how much more shall they call them of His household." (*Matt.* x. 24-25).

But it is nevertheless FALSE and UNJUST of the opponents to accuse honest and upright men and women as insane or mad, merely because the phenomena arising is not understood by the opponents themselves, or *to accuse them of things they have never taught or brought about, but always opposed.*

Who dares to blame *Luther* or leaders down through the ages, within the Church that bears His name, for all the fleshly excesses and cases of insanity that have taken place in their midst? Or Zwingle and his followers for similar cases within the Reformed Church? Or Wesley and his preachers for counterfeits and excesses within the Methodist Church.

And who dares to blame a *Movement* which strongly advocates the Gospel of Goodwill and Peace toward men, and *brotherly love*, and does its best to benefit mankind, with *God's very best*, a movement whose *only* object is to lift humanity to a higher level of Christ-like living and acting? Who dares, I say, blame this movement, or its leaders, because of the excesses of some people?

Where is the sharp reasoning of our critics, who give way to such an illogical and false, and awful attack on people who are benefiting society with their prayers, their holy lives, and their burning desire to do what is right always, and in every place?

Let us be watchful against anything that cannot be supported by Holy Writ, and guard against it; but let us also be open to *all the sacred influences of God's Holy Spirit.*

Surely these are not times for indifference and indolence in religious matters. Enemies of the Christian religion are doing their best to *undermine* it. Let us not split on minor and unimportant things, but rally round the old standard of truth and liberty, the *Standard of Jesus Christ!*

Let His Spirit unite us together as one great army in this holy war.

Someone has said, "United we stand, divided we fall." Let then all the friends of Christ do their best to hasten on the fulfilment of His Prayer "*that they may all be one*," and

the progress of His glorious Kingdom. That is the object God has in view by launching the Revival of the Twentieth Century.

Think of the SOULS SAVED, the numerous Christians WHOSE LIVES HAVE BEEN RENEWED! Then please do not forget the marvellous cases of DIVINE HEALING that are taking place amongst us all around the world. *Old Chronic Diseases* have been perfectly healed. *Demons* have been cast out of people, and the power of the BLOOD and the NAME OF JESUS has been demonstrated right gloriously. PROPHECY, in the line of *forthtelling*, has been mightily used of God. Old Secret Sins have been disclosed and brought to view, and sinners have confessed to the truth of the statements made.

Numbers of old backsliders have been reclaimed, and one thing not to be forgotten is THE RENEWED PREACHING that is taking place in circles where this Revival is not tolerated, concerning the subjects we chiefly preach. There have been a far greater amount of preaching of late concerning Sanctification, the Baptism of the Holy Ghost, Divine Healing, and the coming of our Lord, and much more written about it in periodicals and papers than is usual. This proves that this Revival is stirring things to a deeper extent than people think or realise.

Our opponents are constantly underrating the "Tongues" and other manifestations that have arisen in connection with the movement, and are looking out for *mistakes* as flies seek sores on the back of a horse.

WE *do not lay the chief stress on the Gifts.* We thank God for *every Gift* the Bride of Christ is being adorned with, but to us the GREAT MORAL INFLUENCE of this Revival, THE GREAT MIGHTY SPIRITUAL IMPETUS it gives, *is of far greater importance.* The gifts are merely the channels through

which this spiritual influence may radiate to others. No wonder the Movement is hated by men of the world. The claim Christ makes of full subjection to His will is urged with great strength at our meetings. All forms of immorality, vice, and sin are dealt with unsparingly. Those who build their villas and palaces on the moral ruin of their fellow-men, come under comdemnation, so do those whose lives are going down in a whirlpool of gluttonous and reckless living.

But the Gospel of Salvation is held forth with the tenderness and warmth of Christ-like love to all who are willing to forsake their evil ways, and accept redemption *through the Blood of Jesus Christ.*

It matters little that the Revival *is despised.* When did God ever start a great work but what it was despised? It would have been the real sign of a *counterfeit* if *all* had accepted it. As it is now we see that scorn and contempt is hurled against it by the world. Nominal Christians, misled by false statements, and not sharpsighted enough to look beyond counterfeits to find the *genuine* work done, are in the opposition ranks.

One brother said quite lately: "I will have nothing to do with these speakers in tongues." Poor fellow! I wonder how he would fare in Heaven then if he gets there. He would not have much to do with the Apostles and the early Christians, and he would keep a good way off from Paul, who spoke more than they all. But such talk is the result of blindness and we forgive them willingly.

Little by little the opposition is crumbling to pieces; the work goes on, the waters are running deeper and deeper, as those in the vision of *Ezekiel* xlvii., "*Death is being conquered by life*, trees of life are growing on either side of the river, and the 'fruits' are for meat, and the leaves thereof for medicine."

Let me then encourage the friends of this Revival. Keep faithful to the *Word of God*, stand aloof from every unsound method of teaching, honour the *Blood of Jesus Christ*, give *Glory to His great Name alone*, then by His Power *victory is sure*.

We are on the *winning side*. Our Captain is *Jesus*. Angels encamp around us. His Holy Spirit gives strength and grace for each day. And soon we shall, if faithful, see the King in His glory. Let us therefore keep in the Spirit of

Love!

Every attack of the enemy will then be met with all the fortitude and boldness necessary, and our own spirits be kept pure and noble. Those who have *truth on their side need not be anxious*. "The battle is the LORD'S!" Let us not be dismayed, but go singing to the battle, as did the army of Jehoshaphat, (2 *Chron.* xx.) and serve the Lord in the "*beauty of holiness!*"

THE BAPTISM IN THE HOLY GHOST FOR CHILDREN.

The Baptism in the Holy Ghost for Children.

"SUFFER THE LITTLE CHILDREN TO COME UNTO ME."
Mark x. 14.

AN old Roman veteran was one day watching a great procession pass by. As the leaders of the people passed him he said to himself, "Who will take care of Rome when these are gone?" And as each separate column passed by the same thought arose in his mind, until he became quite down-hearted. Then suddenly he heard the rush of quick footsteps and happy, joyful voices, and a stream of bright-faced boys and girls went singing by him, and the old man was comforted. "Ah," said he, "there is the hope of Rome."

The day is coming, dear children, *if Jesus does not come before that*, when papa and mamma, and all those you look up to now will have passed by the mile-stone of time and entered into the glory-land. Then, no doubt, many of you will still be here and must fill the empty places.

We know this to be true, and therefore we want you to be *so full of the love of Jesus* and His Spirit, that we may be sure you will flood the world with His light and glory.

I heard of a boy, whose parents lived in one of the back streets in London, who attended Sunday School once. They told him about Jesus, washed his face and made him look

tidy and neat. When he came home he didn't look like the same boy, his face brightened up the whole of that street. The mothers of other dirty-looking boys there saw his smiling, sweet face, and determined their boys should look just as nice as him. In that way, his clean-washed face lit up the homes and the street where he was living.

You don't know, dear children, how much good you can do if you get to know *Jesus*. Your words and your actions will remind people that you have met Him, yea, more, that He *lives in your hearts*.

A little girl, a long, long time ago, was captured by some soldiers and taken away from her home into a far-off country. But she never forgot her God or His prophets. She was taken to the home of the greatest general in that country, and waited on the mistress there.

She felt so grieved to think that this general was suffering from a bad disease. He was a leper. So one day she told her mistress that she knew a man who could heal him, a man who believed in God. *Now just notice how far a little girl's words may reach, when she loves God.*

The lady of the house went to her husband, whose name was Naaman, and he believed what the girl said. She must have been *a good girl*, as everybody could rely on what she said. Then, if you read that story—you will find it in *2 Kings* v.—you will see that her words went right up to the King of Syria, from there to the King of Israel, and right away to the prophet Elisha. And it resulted in the healing of Naaman.

Now, if a little girl, in *Old Testament times*, could do so much for God, surely you dear boys and girls, who have heard so much about Jesus, ought to be able to do still more, All you say and do may not reach the king's palace, but it will be *recorded in heaven* and do *a lot of good on earth*.

Let me tell you how you may reach this. First of all, be quite sure that you

belong to Jesus.

If you *love* Him and believe *His blood* was *shed for you*, then you are His children. He wants to make you *very good, and sweet, and loving*. Trust Him to *cleanse* your heart from *all sin* (1 *John* i. 7). Just *believe it*, and it's done! Say: "Dear Jesus, I want to be like Thee. I cannot be so unless Thou dost help me. Oh, let Thy Blood cleanse me and make me whiter than snow! I do believe Thou didst die for me, and now I am going to give Thee *all my heart*, ALL MY HEART! Take it, Jesus, and put it right, *and live in it* for ever."

Now, if you pray like that, from the bottom of your heart, He will be sure to hear you and to bless you, and He will fill you with such joy and peace that you will possibly laugh for very joy.

"*I love them*," the Lord says, "*that love Me; and those that seek Me early shall find Me*" (*Prov.* vii. 17). "He that hath My commandments, and keepeth them, he it is that loveth Me . . . if a man love Me, he will keep My word, and My Father will love him, and We will come unto him, *and make our abode with him*" (*John* xiv. 21-23).

But then He wants to make you as great a blessing as possible, and in order to do that, He wants you to get

your Baptism in the Holy Ghost.

Now don't be afraid of those words. I'll tell you what the meaning of them is. When Jesus went to heaven, He told His disciples to wait in Jerusalem until they received *power*, and that this power would be received "after that the HOLY GHOST was come upon them." And, as some of you remember, having read *Acts* ii.: "*When the day of Pentecost*

was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues of fire, and it sat upon each of them. And they were all

filled

with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance."

What a wonderful miracle! But it took place very often after that. There was the case at *Cæsarea*, where Cornelius, "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway" (*Acts* x.), was told by the angel to send word to Peter. And when Peter spoke to him, his kinsmen, and near friends, about Jesus, the "*Holy Ghost fell on them all* and they *spake with tongues and magnified God*" (10th verse).

And at *Ephesus*, when Paul laid his hands on the twelve men who had accepted Jesus, the "*Holy Ghost came on them; and they spake with tongues and prophesied* (*Acts* xix 6).

So also at *Samaria* (*Acts* viii. 5-24). Although in this last place "*tongues*" are not mentioned, we believe it was *that sign* Simon "*saw*" (18th verse). And it became general in the first Christian Church.

But you see, dear children, somehow or other the Christians lost sight of this FULL Pentecostal blessing, this power and fire in our hearts that makes us *speak in tongues*.

But in our day people are beginning to *get their eyes opened* to see that it is *this power* all of us need, not only grown-up people, but *boys and girls*, young and old, not merely in order to speak in tongues, but to make us *as much like Jesus as possible, and help us to win souls for Him*.

On that wonderful day of Pentecost, Peter said that it

was for the *children* as well as for their parents. Just listen: "The promise is unto you, and

to your children,

and to *all* that are afar off, even as many as the Lord our God shall call." So here, you see, we are *all* included.

It would not be like Jesus to give it only to a few *It is for all whose hearts are right with Him!*

Now then, children, just talk with Jesus about it. Read what He said in *John* viii. 37-39: "*If any man thirst, let him come unto Me, and drink.* He that believeth in Me, as the Scripture hath said, out of his belly *shall flow rivers of living waters.* But this spake He of THE SPIRIT, which they that believed on Him should receive."

And again in *Mark* xvi. 17: "These signs *shall* follow them that *believe.* In my name shall they cast out devils; they shall *speak with new tongues*," etc.

He will help you to understand it, even if papa and mamma, or your teachers are not able to do so.

Don't pray merely for tongues, but ask Jesus so to *fill you with His Spirit* that you may praise Him and magnify Him as did the people who met in the house of Cornelius (*Acts* x. 46). Ask *Him* to give you *your* Baptism.

I have heard many children speak in tongues when Jesus filled their hearts with His Spirit; and what good, kind, obedient, loving children they became.

All at home, and at school, and among their friends could see the change.

It was not the "tongues" that did it, but the

Love of God

"shed abroad in their hearts by the *Holy Ghost*" (*Rom.* v. 5). The "tongues" were the miraculous sign that they had received their Pentecost.

And there is a wonderful joy, children, when the love of God wells up in the heart and you know *the Spirit is come in* to abide with you.

I was present when the two girls, who were

the first children

to speak in tongues in England in this Revival, Janie and May Boddy (the daughters of the Rev. Alex. A. Boddy, All Saints' Vicarage, Sunderland), received their Pentecost. It was at the Vicarage.

The nine or ten persons present will never forget the scene. Janie received the interpretation for each sentence, and her childlike simplicity and joy, her beaming face, was wonderful to witness. The first message she received was:

"Jesus is coming!"

With a surprised look of joy on her face, that I shall never forget, she turned to her mother and kissed her, repeating the words: "Jesus *is* coming, mother!"

Then her face became serious. She bowed her head a little and lifted her left hand to her cheek (she was kneeling all the time at the end of the table). Again a foreign language was heard. Then came the interpretation: "*The Heavens are opened!*" followed by the same jubilant glee.

One message was very solemn, spoken, too, with emphasis: "*The first shall be last, and the last first.*" Coming from such childlike lips, it made a great impression on us all.

Oh, what joy when she said: "Oh, mummie, Jesus has come, and come to stay; oh, good Jesus, good Jesus!" then peals of joybells of laughter.

As she related her experience the next day to a large crowd

of children at the Parish Hall, she said, whilst inviting them to seek their Baptism, "*Oh, it is so wonderful, so wonderful!*"

It was wonderful, it was the Holy Spirit come to dwell within them.

May Boddy had a great revelation of God's power. She prayed so earnestly that she might not "be left out." It was touching, too, to see Janie, who had just received her Baptism, as she laid her hand on her sister's head and encouraged her: "It's all through the Blood, May, all through the Blood! Jesus *is* come; He said, May too, May too!

May spoke a long time. Some words were very clear. It seemed as if she was constantly claiming Jesus. His name was repeated time upon time. The words, "Aa, ja, Jesus! Ja, ja, ja, Jesus!" were distinctly Norwegian, with the correct pronunciation (Oh, yes, Jesus! yes, yes, yes, Jesus!) But there were many incomplete sounds in this case, words that will be clearly formed later on.

We notice that the spirit prays to God, even if the thoughts are not always clearly formed in words. But that must not cause anxiety. It is only the human ear that needs distinct words in order to understand what is said. God looks to the heart.

These two dear children had been kind, good girls before, and loved Jesus dearly, but now they love Him much more, and are more bold to tell others of His wonderful power to save.

Open your hearts, dear children, *fully* for Jesus, and let Him give you *your* Baptism. Say:

"*Jesus, I take my Baptism now from Thee; keep me under the Blood, and fill me with Thy Holy Fire and Love; for Thine own sake!*"

Then, believe He *has* done it, leaving Him to give the feelings and the manifestations in His own way and time as

you keep close to His loving heart and remain obedient to His word. For, "if we know that He heareth us *whatsoever* we ask, we know that *we have* the petitions we have asked of Him" (1 *John* v. 14, 15).

God bless you all!

TO SEEKERS AFTER THE
"PROMISE OF THE FATHER."

To Seekers after "The Promise of the Father."

"BUT YE SHALL RECEIVE POWER AFTER THAT THE HOLY GHOST IS COME UPON YOU: AND YE SHALL BE WITNESSES UNTO ME BOTH IN JERUSALEM, AND IN ALL JUDEA, AND IN SAMARIA, AND UNTO THE UTTERMOST PART OF THE EARTH" (*Acts* i. 8).

TWO things are requisite first of all: To know *what* we are seeking, and to be the *right kind* of seekers.

You are seeking "The Promise of the Father," you say. Then let me ask you, "Are you a Christian?" The question may to some seem quite unnecessary. Who would seek but a Christian?

But facts prove that there are many, who have received religious training and are well acquainted with the generally accepted doctrines of Christianity, who have not personally accepted Christ as their Saviour. They are interested and accept Gospel truth with the mind, but there has been *no change of heart*, and they have no *inner* testimony, by the Holy Spirit (*Rom.* viii. 16), of their regeneration and justification, through *faith* in the Atonement.

It happens now and then that such people, on seeing the joy and spiritual victory afforded such as are baptized with

the Holy Ghost and Fire, long to obtain the same blessed experience. But they must commence at the bottom of the ladder. They must become, not merely *nominal* Christians, but be

born again!

They must, in other words, become *children* in the household of God before they can partake of the blessings of that household and enjoy its privileges.

Therefore, get that matter settled first, *if you are saved*; if not, salvation is at hand. You need not wait a day or an hour, but, with a full determination to give up all your sins and all sinful connections, and make restitution, as far as possible, for the evil you have done,

claim salvation by faith!

You do not obtain any *merit* by giving up your sins and making restitution, but as long as you hold on to these, you have the abominable thing treasured up in your heart and God will not enter. All that is wanted just now on your part is *willingness*, as far as you know and understand, to *give up everything that God hates.* Do not try to do all this first in your own strength; you will utterly fail, and only attain to be a *self-righteous* Pharisee. It is willingness and the determination, *at any cost*, to do the right thing, God claims. That being the case—*look straight to the Cross for salvation!* Do not doubt the efficacy of the Blood of Jesus one moment. Then you will experience the truth of Jesus' words to Nicodemus: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (*John* iii. 16). You are *saved* when you believe it! The Divine Spirit does His work in the soul *the very moment you accept Jesus* as your Saviour. Then you get a NEW HEART—"Old

things pass away and all things become *new!*" "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (*Gal.* iv. 7). And the Divine Spirit testifies to that fact in your heart. "For as many as are led by the Spirit of God, they are the sons of God." (Read *Rom.* viii. 14-17; 2 *Cor.* v. 5).

We may therefore know definitely if we are the children of God. God Himself testifies to the work of salvation in our hearts by His Blessed Holy Spirit. And with this new power, this Divine life within, your are able to do what you in your own strength never could do; to meet the old temptations and make restitution as God leads you to do.

The fault of many is that they are trying to live as Christians without *at heart* being Christians. And, therefore, the Christian life becomes a drudgery, and God a hard Master. Not so when you commence to *love* Him.

With this new life then, the Holy Spirit has imparted to you, even if you do not *fully* realize it, the blessed *fruits* spoken of in *Gal.* v. 22: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance; against such there is no law." They are *within you*, in their germ at least, and you will feel and know that a change has taken place in your heart, and others around you will also notice it.

Now there are many who really *are children of God.* But their minds have been stirred up to seek greater and still more glorious revelations of His Power. In reading the Scriptures, God has revealed to them the wonderful possibilities there are for *all* His children to develope and live a victorious life on earth, *through Jesus.* Having felt convinced that there is a special outpouring of the Holy Ghost to be obtained they are anxious to know *how.* Perhaps this is *your* case.

Let us, then, look thoughtfully and prayerfully at the matter as it is revealed to us in the Word of God.

What is "The Promise of the Father?"

"The Promise of the Father" is the Baptism of the Holy Ghost with the signs following, as on the Day of Pentecost in Jerusalem, in Cæsarea, and Ephesus, and evidently also at Samaria. It means being FILLED WITH THE HOLY GHOST. We are obliged to suppose that many have been thus filled, *without the tongues*, owing to *ignorance* or a *definite resistance* of this physical sign. But *we* believe it may attend every *real infilling of the Holy Spirit.*

We suppose then that you are seeking and are willing to receive this mighty outpouring, and all in connection with it that God is willing to give you, as it fell on the disciples in the "Upper Room" in Jerusalem. There were "about 120" there, and the Lord's promise to them was *fulfilled:* "THEY WERE ALL FILLED WITH THE HOLY GHOST, AND BEGAN TO SPEAK WITH OTHER TONGUES, AS THE SPIRIT GAVE THEM UTTERANCE" (*Acts* ii. 4).

But the Apostle Peter assured the surging crowds that came together, amazed at what had taken place, that this gift of the Holy Ghost was not merely for him and the disciples around him. "The promise," he said, "is unto you, and your children, and to all that are afar off, even as many as the Lord our God shall call" (*Acts* ii. 39).

The matter, then, is clear; what *your heart* is crying out for is the same "POWER" as *that experienced by the first disciples.* "The Promise of the Father" is a

Baptism of "Power."

"Ye shall receive 'POWER' AFTER that the Holy Ghost is come upon you."

It was so with the *disciples.* "*Before* this their evangelistic efforts were feeble: *afterwards* they were dynamos. Before this they were hampered by fear, unbelief, false ambitions, and all the other hindrances which spring from a carnal nature and not yet fully conquered; *afterwards* their hearts being purified by faith and filled with Fire from Heaven, men 'could not resist the wisdom and the spirit' by which they spoke."*

We notice also that in Old Testament days, *before* the mighty and more general outpouring on Pentecost, that ALL on whom the Spirit fell were better equipped for SERVICE. Just take a few cases.

In *Numbers* xi. you read of the SEVENTY ELDERS on whom the Spirit that was upon Moses fell, and when it "rested upon them, they PROPHESIED, and did not cease" (verse 25). Even the two who were still in the camp prophesied by the Spirit Power. "*The Spirit rested upon them . . . and they prophesied in the camp*" (verse 26). It seemed to be out of the proper order in the mind of Joshua, and he said, "My lord Moses, forbid them!"

But Moses knew better. The men were chosen and therefore *wherever they went*, in the Tabernacle or in the camp, they were merely instruments in the hands of the Holy Spirit. We must expect to be used by the Holy Spirit anywhere and at any time when fully made over to His service. Moses answered very wisely, "Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!"

Something similar happened to SAUL, after being anointed by Samuel (1 *Sam.* x.) God gave him another heart, and on coming in touch with the company of prophets, "*the*

* "Revival Kindlings."

Spirit of God came upon him, and he PROPHESIED among them (verse 10).

It caused surprise, and the people said one to another, "What is this that has come unto the son of Kish? Is Saul also among the prophets?"

On one occasion the Power of the Holy Spirit fell so mightily upon him that he prophesied as he walked along the road (1 *Sam.* xix. 23, 24), and at last, overwhelmed by the Spirit, he threw off his outer garments and lay down under the Power "all that day and all that night."

Here then it was POWER given in order to PROPHESY, and in this case evidently not foretelling but *forthtelling* (comp. 1 *Cor.* xiv. 3).

When Moses was about to leave his people he *laid his hands upon Joshua* (*Deut.* xxxiv. 9), and the Holy Spirit fell upon him, filling him with WISDOM—just what he wanted—in order to lead on the people after the death of Moses.

When the Midianites and the Amalekites and the children of the east gathered themselves together against the people of Israel, God selected GIDEON, the "least in his father's house," and his "family poor in Manasseh," to hurl them headlong out of the country. "The *Spirit of the Lord came upon Gideon, and he blew a trumpet.* And at the sound of that trumpet blast thousands of his people arose in arms.

But God proved that He was not dependent on them; with the Spirit-filled Gideon and a handful of men, merely armed with trumpets, empty pitchers and lamps, he defeated and discomfited all the hosts of the enemy.

This was *power* against the enemies of the Lord.

When God wanted a king to lead his people and save them from the difficulties into which they had been led by the unfaithfulness of Saul, and make them a power among the nations, He chose DAVID, the youngest of the sons of

Jesse. Samuel would have selected Eliab, but the Lord said, "Look not on his countenance, or on the height of his stature; because I have refused him: for *the Lord seeth not as man seeth;* for man looketh on the *outward* appearance, but *the Lord looketh on the heart*" (1 *Sam.* xvi. 7). It would seem that David was of little importance in the eyes of his brethren. He was not even called in by his father to pass before Samuel. But God knew him. There will be no sacrifice before he come hither, said Samuel.

As soon as Samuel had poured the oil upon him in the midst of his brethren, the "*Spirit of the Lord came upon him* from that day forward."

He did not immediately enter into his royal office outwardly; there were many difficulties to overcome and enemies to conquer before that would take place. But he was immediately endowed with all the qualities of a prince and a ruler. He had the divine seal on his kingly brow, and his bearing and actions gave proof of his kingly calling.

This then was *power* for the office of a king.

When God wanted to send ISAIAH as a prophet to a stiff-necked and hardened people, He purged him of his sins and *touched his lips with a live coal from off the altar* (*Isaiah* vi. 1-8).

This symbolized the Divine Fire that would fully equip him for this difficult mission.

When EZEKIEL received revelations from God he speaks of the *Spirit* as "lifting him up" (*Ezek.* iii. 14), "entering into him" (verse 24), or as the "hand of the Lord being upon him" (i. 3).

And when God prepared the "FORERUNNER" of His Son in this world, He *filled Him with the Holy Ghost, even from His mother's womb*" (*Luke* iii. 15).

And CHRIST HIMSELF, as the Great High Priest of His

people, had to be baptized with *this same Holy Spirit* (*Luke* iii. 22), in order to perform the great work He had taken upon Himself to accomplish, and for which purpose a "body had been prepared for Him" (*Heb.* x. 5).

And the PROPHETS, who *foretold* His coming, and testified beforehand the sufferings of Christ, and the glory that should follow" (1 *Peter* i. 11), did so by the *power of the* "*Spirit of Christ which was in them.*"

There are numerous other cases that might be touched upon in the Old Testament, and in fact nothing of importance for the furtherance of God's kingdom was ever done, save by the POWER OF THE HOLY GHOST. "*Not by might, nor by power, but*

by my Spirit,

saith the Lord of Hosts!" (*Zech.* iv. 6).

This being the case under the Old Dispensation, it must needs be so in the New. And as the glory of the New was to excel that of the Old, so that what had been glorious in that would lose its lustre, because of the surpassing glory of that which was to remain, then surely the Holy Ghost, producing the first, must be *more effective* and *general* in this Dispensation.

And this was the PROMISE OF THE FATHER. In the last days, saith God, I will pour out of my Spirit upon ALL FLESH: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in *those days* of my Spirit; and they shall prophesy" (*Acts* ii. 17).

This promise was fulfilled on the Day of Pentecost in Jerusalem. It is an accomplished fact. The Holy Ghost is come! Just as the Atonement is an accomplished fact.

You are living in the "last days," the days of the Gospel Dispensation and the mighty opportunities that the Holy Ghost affords you.

But just as you have PERSONALLY TO CLAIM the results of the Atonement by faith for salvation, so you have to open your whole being by FAITH and receive the Baptism of the Holy Ghost.

Some seem to find difficulty concerning the SIGNS OF THE BAPTISM compared with the method of the Holy Spirit's action on Christ and the faith-heroes of the Old Dispensation.

I do not think we need to mystify the matter by comparing the Baptism of Christ with that of his disciples on the Day of Pentecost.

Christ was given the Holy Spirit "without measure." No one can attain to more than that.

But the "TONGUES" were *not given to believers before the Day of Pentecost.* It was the sign Christ had especially retained for his disciples (*Mark* xvi. 17), and those "who should believe on Him through their word." It was, as it were, to become the *peal of bells* that would testify to the inauguration of the Christian Church. It had been reserved for that occasion.

All the other manifestations of the Holy Spirit, *wisdom*, *knowledge*, *faith*, *healing*, *miracles*, *prophecy* had been in the Church of God before Pentecost, but TONGUES, also mentioned last in the catalogue of gifts in 1 *Cor.* xii. 8-10, and the *interpretation of tongues* were first given to the people of God on the Day of Pentecost.

The fact therefore that "tongues" did not accompany mighty baptisms *before* the Day of Pentecost, does not in any way weaken their value *after* Pentecost. God Himself knows *why* He has reserved them for the "last days."

Still it must be remembered that "TONGUES" are not the chief thing. It is to be feared that some have sought "TONGUES" without the power. We do not want anything but *God-produced* "TONGUES," that is, through the human agency. And in connection with the Twentieth Century Revival it seems that people are not satisfied unless they have received this evidence of God's Spirit within.

But the chief thing is

Holy Ghost Power,

or the Holy Ghost dwelling within us, the fact of which the *real* tongues and other manifestations are evidence of.

The Power cannot be separated from HIM!

He is within us as a *person*, permeating our whole being: body, soul, and spirit. Just as blood permeates our body, as heat fills every atom of a piece of iron that has laid long enough in the fire, or as electricity fills every part of the wire in connection with the power-house. We cannot see Him, but His existence within is as real as the heart beat within our breast. "*Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you?*" (1 *Cor.* iii. 16). In the sixth chapter of this same epistle and the 19th verse, the apostle points out clearly that the Holy Ghost does not merely intend to impart a *spiritual* blessing, but says that He also inhabits *our bodies*: "*What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?*" This is brought out very clearly in the next verse in which he says, "For ye are bought with a price: therefore glorify God in your BODY, and in your SPIRIT, which are God's," thus defining between the body and the spirit. The whole connection from the 15th verse proves that he means the *physical body*.

As Christ had a "body" prepared for Him, so our bodies are to be prepared for the Holy Ghost, as vessels, temples, instruments, through which He may work. And *our soul* that is connected with the physical body is also devoted to His service, as well as the never-dying spirit. Thus the Holy Ghost having regenerated and prepared the Spirit through the Blood of Jesus, takes possession of the faculties of the soul and uses them and the members of the body to the glory of the Triune God. That is, *our will* having been subjected to the will of God, we have opened up our whole being to His influence; and He, whilst keeping us and upholding the inner life of His power, makes us *His mouthpiece* or channel (surely very frail and imperfect), through which His light and love and blessing flows out to others.

The Apostle says therefore, "*I beseech you* . . . by the mercies of God, that ye present your *bodies* a living sacrifice, holy, acceptable unto God, which is your *reasonable* service" (*Rom.* xii. 1); and again, "The very God of peace sanctify you WHOLLY; and I pray God your *whole spirit and soul and body* be preserved blameless unto the *coming of our Lord Jesus Christ*" (1 *Thes.* v. 23; comp. also *Rom.* vi. 11-14, 19-23).

When therefore you receive the *Baptism of the Holy Ghost* all the faculties of your being, your talents, YOUR ALL, become quickened, vitalized, and energised in His service. And all the *fruits* of the Spirit laid down in your heart, will attain a fulness and a development *they never could have done without it.*

Oh, what ILLUMINATION of the MIND! (1 *John* ii. 20, 27). There opens out and broadens before you a new world of vast possibilities. We have wondered sometimes from whence some people obtained all their information and light in the Word of God. Now we see that it was the

inner illumination of the Holy Spirit on the mind, taking them down into the Bible, as through a mine, full of precious minerals.

How clearly at times one now sees God's dealings with man and His wondrous plan of salvation.

One feels somehow or other, that with all the knowledge acquired formerly, we are still as

babes,

just touching the borders of God's great world of thought and light.

How the HEART is touched as with a NEW LOVE! (1 *Cor.* 13). But it is merely a renewal and an increase of the love we already had to God and man. *Now* one's heart is on fire with it. "It is the old-time religion," and it "*makes us love everybody!*"

You have left your little paltry stinginess, your little quibblings and austerity, your harsh criticisms and proud manners, your lukewarmness and worldliness, your struggle for honour and praise of the world, your bigotry and self-seeking—it is gone! And your "once divided heart" is FULLY POSSESSED BY THE TRIUNE GOD.

When the Comforter has come one feels his own NOTHINGNESS and UNWORTHINESS as never before. Some have said, that "those who receive Pentecost, lose their old selves, so that they are not as they are used to be. There was some 'go' in them before, but now they seem to be utter failures. And no one will be more willing to acknowledge it than they themselves.

They have as a fact really *lost their old selves in Christ*, and are not what they used to be. Their language now is as Paul's: "I am crucified with Christ: nevertheless I live;

yet not I, but *Christ liveth in me*: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me" (*Gal.* ii. 20).

The "go" has been taken out of them greatly because much of it was "*works of the flesh.*" And how often they felt and had to acknowledge that they were "*utter failures,*" and that it was a wonder God in any way could bless their efforts.

But *now* they are led by the Spirit and *go* the way Christ wants them to, and although, because of opposition and misunderstandings, they may seemingly not make such headway in the sight of *carnal* Christians (1 *Cor.* iii. 1), they REST in Christ, perfectly assured that their feet are on the *right* path and that the results are sure, and that they are well-pleasing in the sight of God.

Their eyes and ears are now opened to see GOD'S plan and hear His voice, in small as well as great things. They "*walk in the Spirit.*"

One thing becomes very clear to them, that Pentecost does not mean THE FINALITY OF CHRISTIAN EXPERIENCE, but it makes possible what was formerly an impossibilty, because they are *now* the vessels—completely and fully—of the Almighty Spirit of God. It is the *starting point* of a last mighty round in the Christian race, with the breath of the Almighty upon them and His Holy Fire within them.

The Baptism should be attained to at the COMMENCEMENT OF OUR CHRISTIAN LIFE, but, sad to say, most of us have put it off until later, and have had to suffer the consequences, and others with us.

So "The Promise of the Father" means being baptized with the *true, genuine and full Baptism of the Holy Ghost,* giving you power with God and men, and power over the emissaries of Satan and his kingdom.

No matter if you are unimportant in the sight of men. God can, as one has said, "take a worm and thresh a mountain." It is God's way generally to "choose the *foolish* things of the world to confound the wise, and the *weak* things of the world to confound the things which are mighty; and the *base* things of the world, and things which are *despised*, hath God chosen, yea, and things which *are not*, to bring to nought things that are; that

no flesh

should glory in His presence" (1 *Cor.* i. 27-29).

As we have seen, the "Power" that brings forth "faith-heroes" and "*overcomers*" is for *all*, and there is no excuse for the individual, or the Church, that thrusts this blessing aside and proceeds along the old lines, wherein *carnal energy* is so often to the fore.

The Church of Christ has so often been shorn of its former strength and glory in the presence of the Philistines. As long as the Power of the Holy Ghost was in the Church it made progress in the face of all opposition, and whenever this Power has burst forth again, up through the ages, the Church has been lifted out of its stagnation and powerlessness into a new sphere of usefulness and influence. And now, praise God, the Power, and the gifts following, are being disinterred once more, and God's Glory is being seen again. Zion is rising from the dust and is being clad in "fine linen" in order to prepare for the coming of the Bridegroom. *Who dares to sleep now when the Master is at the door?* Nearly 2,000 years have sped by since He said to John on Patmos,

"I come quickly!"

Surely there is no time to be idle and pamper the flesh, and give way to the wiles of sinful and careless men.

So if you, from the depths of your being, are

seeking the Baptism of the Holy Ghost,

we congratulate you—you have turned your face in the right direction, and God will surely meet and fill you.

Some words of advice.

Now it is quite natural that, when seeking this filling, you have the experience of someone else in your mind, and, this having influenced you greatly, you are apt to desire yours in JUST THE SAME WAY.

But that is a mistake. You must not make up your mind to have it in any exact way, save as the Word of God teaches you. You may expect the outward evidence: *the ecstatic worship.* But even that is not to be uppermost in your mind. Many get it, without even thinking about it, when the Holy Ghost fills them.

Your chief aim must be to get

Him,

the Blessed Comforter Himself, in Pentecostal fulness. And He may come entirely different to anything you expected. Some people are boisterous and noisy, full of loud shouts and great outward manifestations; others are seraphic and celestial in their appearance and demeanour. No two people are exactly alike, and therefore the outward characteristics vary.

To us this variety of expression is profoundly interesting, and shows forth the wonderful wisdom and manifold works of God.

No two leaves, or clouds, or snow-crystals are exactly alike. There is constant variety in nature. Then surely it may be expected in the spiritual realm.

So do not look for an old experience you may have lost,

or that of somebody else, but get the Holy Ghost in your *whole being*, and the experience He brings to your heart will more than satisfy you. Get just what He has

for you!

Then again, we find that many seekers are influenced by PREJUDICES and FEARS. This prevents them from obtaining the blessing, and they go weeks and months without getting it.

All your preconceived ideas that oppose God's perfect will, and all your PREJUDICES MUST be laid aside. If you are going to tie the Almighty down to your plans and methods, what hope is there for you?

He will simply NOT meet you along those lines, but keep you waiting, and try you by various means until you have perfectly surrendered to

His will.

And what have you to FEAR? Are you not seeking what God has promised you and invited you to lay hold of? Is it not the very "promise of the Father?" Has not Jesus urged you to come, and warned you against hoping to be successful without His Power?

Then do you think that when you are seeking God for the very blessing He has promised you, that He will make you over to His and your enemy? Or allow the enemy to gain the upper hand?

"Never!"

If your *motives* are *pure* in seeking, and your only object that of being *conformed to the image of Christ, and honour Him* by a life wholly separated unto Him and devoted to His interests, He will protect you by His Blood and Power from all the onslaughts of the enemy.

One missionary, when she at last fully gave way to God, said: "If I had known that, I would have yielded before!" And then, as the Holy Fire went through her being, she shouted:

"This is that!"

She had for some time felt the Power upon her body, especially when her mind was more rested; but from various accounts some would-be helpers had circulated, she supposed it was the enemy.

But the moment she realized that it was the Spirit of God working in her BODY, as well as in her innermost being, she gave way and relaxed in the arms of God. Immediately she was filled through and through with the Holy Ghost.

Now that may be just your difficulty. You feel the Holy Power of God touching your body, and instead of giving way you *resist.*

"Lord, stay Thine hand!"

some have cried out. As if God did not know how much they could stand. And is He not able to enlarge our capacity to receive all He has for us.

Do not listen, therefore, to the voice of inexperienced and unenlightened friends, or the subtle voice of the tempter, but speak *direct to God* about it. Place yourself UNDER THE BLOOD OF JESUS, trust your Heavenly Father's grace and Power, lift up the shield of faith *against the enemy*, and open all the avenues of your being to the Holy Ghost, and He will assert His presence by filling you with His glory. Your long struggle will have ended, and a Paradise of joy, peace, love and righteousness in the Holy Ghost will bloom forth in your life. Thousands and thousands can testify to the truth of this in these eventful days.

This, then, brings to our consideration a matter of vital importance, that of

perfect subjection

to the will of God. In other words: *separation*, *consecration*, *sanctification*. As we said at the commencement of this pamphlet, it is necessary to be "*the right kind of seeker*." We pointed out that one must be *regenerated* or saved first, as we cannot conceive of sanctification without regeneration. God cannot sanctify an unconverted and unregenerated soul. It must have entered into the kingdom by faith in the blood of Jesus in order to obtain the mark of holiness. There must be life if there is to be any development in the things of God. But it is, also, the right thing to be sanctified before seeking the Baptism of the Holy Ghost.

Now we know of cases which seem to prove that God may fill with the Holy Ghost, *even where there is little or no knowledge of sanctification*. He may, as in the "drawing-room" meeting at Cæsarea, save, sanctify and baptize at the same time.

There was of course on the part of those present a perfect resignation, *as far as they knew the will of God* by the teaching of His servant, and God honoured their child-like faith and gave them much more, "far above all," than they expected. That is just like our Heavenly Father! So when Peter defines their experience at the assembly in Jerusalem, he said, "God, which *knoweth the heart*, bare them witness, giving them the Holy Ghost, even as He did unto us; and He made no distinction between us and them, CLEANSING THEIR HEARTS BY FAITH" (*Acts* xv. 8, 9). Here then the apostle deliberately states, that they received both heart-cleansing and the full baptism *simultaneously*. God works quickly if we only give Him a chance.

Now we have known cases similar to this in our day.

What is necessary in such cases is GUIDANCE. They must be *led into the* WORD *at once.* The knowledge of the heritage received must be revealed to them. They must get to know what *sanctification really means.* They have received "Power" to do the will of God, but that will of His must be *clearly revealed to them by instruction in His Word.*

A want of this instruction has caused grief and confusion to some. They have not understood the will of God fully and have not lived such perfect lives as you would expect from spirit-filled saints. They have trusted their feelings and wonderful experience instead of living by the Word.

But these cases are more rare. We generally notice that after receiving The Comforter, although there has been comparatively speaking very little preparatory work done, God has led them on *in His own way* by the Word, even then where spiritual leaders have been wanting: He has even raised up prophets and prophetesses among them where it was least expected.

We would say though to you as a SEEKER:

Get right with God!

That is: be sure you have been *cleansed* in the Blood of Jesus, BEFORE praying for the Baptism of Fire.

This experience is so wonderful in itself that many have supposed it to be the Baptism of the Holy Ghost and Fire But it is not! Although there are cases as we have seen, in which *they have followed close upon each other*, or even *simultaneously*, God having fully prepared the vessels.

In our day, when the truths in the Bible, concerning The Comforter, have been misunderstood, there are numbers of Christians who have entered into the experience of sanctification and "Holiness unto the Lord," who have never been baptised with the Holy Ghost and Fire.

You will often be stirred by the holy and Christ-like lives

they are living, and where people, lately converted, step right into the Pentecostal Glory at once, you say, and hear others say, "But can it be possible that these people have received more than these older saints, who have been tried in so many a battle?"

But we ought not to draw such comparisons. Still, this being constantly done by many, the answer is this: Of course the older Christians have attained *greater maturity* in the life of Holiness, they are more grafted in the Word of God and have more experience in the way than younger Christians. But if these have really been endued with Power from on high they have suddenly been translated into an experience of Holy Ghost Power for service that the *older Christians have not yet attained to.*

I confess it is embarrassing to many as to *how* it could come about, but it is nevertheless

a fact.

Now what is to be done? The newly-baptised souls must walk *very humbly* before God. They have nothing to boast of but must give *all honour to God.* They need very highly the *mature thought, judgment* and *experience of the older Christians*—that is if these are *sympathetic.* Some older Christians even loose their balance, we find, on seeing others getting before them into this experience so abruptly, and allow *jealousy* and *prejudice* to steal into their hearts, and would not therefore be able to instruct the younger spirit-filled Christians FAITHFULLY.

So, on the other hand, we would say to the older Christians also: *Humble yourselves before God!* Perhaps there is something in your *theories, ideals, customs, lives,* that have stopped your development considerably—yea, THERE MUST BE. Then see to it what it is, and enter into the Pentecostal

Glory with your more inexperienced brethren and sisters, who have been childlike and simple enough to take God at His word, and have claimed the blessing before you. In that way you both will meet in sweet and mutual fellowship at the foot of the Cross of Jesus.

We so often notice at the Pentecostal Meetings, that Christians who come to "have a good time" have gone away disappointed at first. Why? Because God has revealed to them as He did to us, that they were not so far on as they thought they were. He has humbled them DOWN INTO THE DUST! If they have been obedient to the light given they have praised Him for it. If not they have gone away with criticisms and hardness of heart.

Let God humble you!

There is generally a great breaking down before entering into the deeper and fuller experience of God's mighty Grace and Power.

But God wants to do more than to break down. He does that in order to get you fully into *the death of Christ*, so that the world may have no more power over you, but that the cleansing, life-giving power of Jesus may fully prevail in *your whole being.*

In reading a book by PASTOR STOCKMAYER, entitled "*Overcomers,*" I was very much struck by some statements he cites, made by the *Rev. Robert Middleton*, concerning the KESWICK MEETINGS of 1905.

Mr. Stockmayer says: "The BURNING QUESTION which just now is occupying such as weigh deeply these things is this: Will the Lord, before His coming, attire His Church *again with her virgin array, as at Pentecost?* Will *He*

restore to her the gifts which she never should have lost—healing, the raising of the dead, the gift of tongues, etc.? The hundred and twenty had not studied foreign languages, and nevertheless all the foreigners assembled at that time in Jerusalem heard them speak, every man in his own language, the wonderful works of God (*Acts* ii. 6-11). It was one of the miracles at Pentecost, and I allude to it *now on account of an article in the 'Life of Faith," by Rev. Robert Middleton*, in which he compares the ten days of the upper room in Jerusalem with the five days at Keswick, 1905, with their respective results."

Mr. Stockmayer then goes on to say: "He shows, in the first place, that at Keswick, just as in Jerusalem, there was a *fixed expectation* of something unusual. And *what happened* on the Friday evening at the end of the meetings? A GREAT AND GENERAL BREAKING DOWN, WITH CONFESSION OF SIN, GOD'S CHILDREN ACKNOWLEDGING OPENLY HOW GREATLY THEY HAD FAILED: THE HOLY SPIRIT WORKING MIGHTILY UPON THEM IN THIS WAY. *And then?* Was not that the time to look for A FRESH ENDUEMENT from on high!

Is it ENOUGH to fall broken at the feet of Jesus, to mourn over the past without being INTRODUCED INTO A NEW WORLD?" He then quotes Mr. Middleton again: "All return to their respective spheres without having received the gift of tongues, or the power to work miracles, or the gift of prophecy, or the gift of healing, or the power to cast out devils! The physicians who were at Keswick return to their schools of medicine and operation room; the clergy, ministers, and missionaries return to their conflict with the powers of the enemy, WITHOUT THE WITNESS OF ONE MIRACLE TO THEIR DIVINE MISSION. Missionary candidates return to pursue their tedious studies in the Eastern

languages, without any better way of making themselves understood by the peoples of the lands."*

"Nothing, then," says Mr. Stockmayer, "was actually changed by the Keswick Convention of 1905; they closed by a breaking down before God; but nothing new was definitely accomplished."

Mr. Middleton said: "My heart bleeds in thinking over this, and the question cannot but arise, What is the next step to take? WILL KESWICK BE CONTENTED with confessions of weakness, with THE PARTIAL BAPTISM OF THE HOLY GHOST which has been the CUSTOMARY TEACHING FOR YEARS PAST, and the character of which is SO FEEBLE that those who profess it HAVE NOT ONE of the wondrous gifts which accompanied the descent of the Holy Spirit at Pentecost? I have prayed much about this, and the only answer which I receive is this: Let the CONDITIONS of the FIRST Pentecost be fulfilled; gather together to some days of prayer the representatives of the whole Christian Church, and during these days pray without ceasing, with a true, definite expectation of an enduement from on high in the deepest sense of the word. If we thus fulfil the conditions, God, on His part, *will give the Pentecostal blessing*, and the gift which the Church as a whole has lost since the fourth century, *will be restored to her* by a FULLER accomplishment of the prophecy of Joel, and a MORE POWERFUL PENTECOST than that of some two thousand years ago. It will be a Pentecost which will equip and send forth *abroad a vast army of overcomers*

*Concerning this statement I think there is a misunderstanding generally among theologians and others. It is very doubtful to my mind if God intended to supplant the study of languages by the "tongues." The "tongues" were used in that way occasionally and are so still, and may possibly be used increasingly in that way, but they were intended for other purposes as well.—BARRATT.

to bear witness of God in a way which will confound men: God Himself confirming the Word with signs and miracles. This is what will glorify God, and this is that which will *satisfy His children;* this is what will *convince the world* that Christ crucified is none other than Christ ascended into heaven, to whom is given all power in heaven and in earth."

No wonder, Mr. Stockmayer says: "*The article has moved me to the depths.*"

I was told that as the result of this line of thought a gathering of Christians was convened to pray for Pentecost. The person who told me this was present at that gathering, and states that one of first things done was to critcise the revival that had lately broken out in India, where *fire* was also claimed as a part of the baptism. As a matter of course there was no great result of the meetings.

How could there be? It is very noticeable that when The Comforter is being sought in DEAD EARNEST, the individual has little time for criticising others. God has humbled him so down in the dust that he has only one thought, HOW MAY I GET THROUGH TO VICTORY.

Well, the answer to that is plain. Let CHRIST have His right place in your life! When God has revealed to you your shortcomings and your sins, *those that have not been forgiven and put under the Blood*, there is only one thing to do—it is *not* trying to better things yourself, no more so *now* than when you sought salvation. You have to fix the

eye of faith

on Christ for full and perfect heart-cleansing and life-cleansing through *His Blood.*

Your trying, in your own strength, to put off the old man will help but little. Identify yourself with the *death of Christ!* "For

ye are dead,

and your life is hid with Christ in God" (*Col.* iii. 3).

Have you not by faith passed with Him through Gethsemane yet? Are you not as yet perfectly reconciled to the will of your Heavenly Father?

If you are, you go willingly with Christ to the Cross; you "go forth unto Him

without the Camp

bearing His reproach" (*Heb.* xiii. 13). Ah, that means more than most Christians in these days seem to know!

You submit yourself by faith to *die with Him.* Yea, you see now that *you* ARE *dead with Him!*

You say with Paul "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by *whom the world is crucified unto me, and I unto* the world" (*Gal.* vi. 14). You have BY FAITH reached the place where you are cut off from sin and that which is evil, being "*crucified with* Christ." But in death you have LIFE! In the same epistle of *Galatians* Paul says, "I am crucified with Christ; nevertheless I live; yet not I, but

Christ liveth in me;

and the life which I now live in the flesh I live by *the faith of the Son of God,* who loved me and gave Himself for me" (*Gal.* ii. 20).

By your death with Christ you sever yourself from the Adversary's power and the power of the flesh. And you are hid in the wounds of the Redeemer! THERE His life is poured into you. You are sanctified by His grace and have power over the Evil One, the World and the Flesh, BY HIM!

Oh, what rest! indescribable peace! IN HIM! Lost in Him and His love.

I shall never forget the hour when that became perfectly real to me. When, after FULL consecration I could see my

perfect cleansing in His Blood and the Spirit witnessed that the work was done. Not the full development of the inner man (it started then in real earnest) but the *removal of the hindrances.* Just as the gardener removes the impediments in the way of the growth of the fruit-tree, or as Jesus himself expresses it: "Every branch that *beareth* fruit, He *purgeth it*, that it may bring forth *more* fruit" (*John* xv. 2).

As long as we keep beneath the cleansing Blood we are safe, but the moment we leave the Cross we are on false ground. Then *being dead* we are ALIVE! When this is a reality to you, how sweet the WILL OF JESUS becomes!

Now there is nothing, as far as we can see, in the way of the

Baptism in the Holy Ghost.

If God keeps you waiting yet a while, there may be some lesson He still wishes to teach you before the Fire falls. And *now* you are willing to wait and abide His will in all things.

But remember that here, as in every step of your Christian experience hitherto,

without faith it is impossible

to *please* Him (*Heb.* xi. 6). God has so planned it that you might "receive the promise of the Spirit by *faith!*" (*Gal.* iii. 14).

As you were justified and regenerated *by faith*, and sanctified *by faith*, so also you must receive the Baptism of the Holy Ghost and Fire—The Comforter, BY FAITH.

I know that the difficulty that may arise at this point is this: "I do not *feel* anything." But "faith is the substance of things *hoped* for, the

evidence

of things *not* seen" (*Heb.* xi. 1). Having received cleansing through the Blood you now cling to the "*Promise*" by

childlike faith. God will give the *evidence* but you *leave* THAT with HIM. You have *asked* for and *expect* a similar outpouring *to that on Pentecost.*

"But," you say, "I have no great joy, no fire burning within, no ecstasy or rapturous speaking in tongues, how then, can I believe the Pentecost is mine?" Just as you believed salvation and heart-cleansing was yours. The FEELINGS, the EVIDENCE came AFTER you had believed. It is just the same in this case: CHILDLIKE FAITH. You need not fear whether God will be faithful to His "Promise" or not. He is *always* faithful and is only just waiting to see if you will *trust* Him.

Say "Lord, I receive *now* the Blessed Holy Ghost in His fulness!" *You take* and HE WILL UNDERTAKE.

I am supposing now that you have YIELDED TO GOD at

every point.

Some people believe they have, but find out that they have *been mistaken.* Are you REALLY willing to become "foolish," "base," "despised," as "things which are not" (1 *Cor.* i. 26-29) for Christ's sake? Are you READY to be CRITICISED and even forsaken by your nearest and dearest friends and relations for *Christ's* sake? (*Matt.* x. 16-22, 35-39).

Do not answer "Yes" *carelessly!* I have known many, who, when they have sought The Comforter, have been so enticed and influenced by their wives or by their men, by their old colleagues, their Mission Boards, their pastors, or other officials of the Church to which they belong, that they have TURNED BACK, and as a result have become hardened and careless, NOT HEEDING THE HOLY SPIRIT'S CRY to press forward and obtain the Power needed. It is *sad*—very sad! But are you fully willing to go ALL THE WAY WITH CHRIST?

I trust you are, and that you have claimed a perfect, and claim a constant cleansing by faith—then claim your

Inheritance

by faith this very moment.

It may be that when you are praying one day, perhaps *immediately*, perhaps when on the street, or when in Church, or at some meeting, may be in company with some friends, or in some out of the way place, you will suddenly feel your whole being flooded with an indescribable and unspeakable glory; a thrill of celestial and Divine Power will pass through you, making you worship and adore God in ecstatic praises; or you may, perhaps, feel your tongue touched by the Holy Ghost, and a flow of foreign sounds, the first words or sentences of a new language (new to you) will burst over your lips, making you speak of the "wonderful things of God" in a Spirit-given tongue, as the disciples did *at the beginning.*

Keep on with expectant *faith*, as did the disciples, after seeing their Master ascend and leave them. The words were ringing in their ears:

"Ye shall

receive *power* after that the Holy Ghost is come upon you!" The same promise is YOURS. *Do not* LOWER *the standard* you have struck out for in faith. Let not your faith in God's Promise falter. Continue believing and trusting! "All things whatsoever ye pray and ask for, believe that ye HAVE received them, and

ye shall have them!"

(*Mark* xi. 24, R.V.).

If anybody had left you a great fortune, and you were sure by the statements in the will that it was yours, *would you give*

up your claim? Would you not still believe that the fortune was yours, even if others tried to provoke you to doubt it? You may not have seen the money, or as yet been able to make any practical use of it, but it is yours and you may rejoice in that fact.

So also with this glorious fortune left you by the Lord Jesus Christ. The WILL is in force, because of the death of the Testator (*Heb.* ix. 15-18), and all you have to do is to assert your rights. The love and the grace of the Testator has opened the door for you to every blessing purchased by the Blood.

Be it far from me to prescribe any method for our Lord's work in you. But we may, according to His *own* Word, expect JUST AS POWERFUL A BAPTISM now as His first disciples. So that if Peter or Paul were here they could say, that we had received the Holy Ghost even as they.

AS TO YOUR FUTURE WORK, when the Holy Ghost has filled you, you need have *no anxiety*. You may possibly be called to stay where you are, perhaps not. You may not be called to labour as an evangelist. Perhaps your sphere will be that of a faithful wife and mother, training your children for God. Or may be yours will be some other work in the vineyard. It may not be the one you desired, but God knows best, so *do not worry*. The Spirit will lead you aright.

When filled with the Holy Spirit, you will be willing to go to the *end of the world* FOR JESUS, if needed, or to remain by the *stuff* (1 *Sam.* xxx. 24, 25).

Only as you

continue

obedient and faithful to *Him* will the Shekinah of His glory remain with *you*.

A SPIRITUAL UNION.

A Spiritual Union.

"THAT THEY ALL MAY BE ONE."—*John* xvii. 21.

THE *Twentieth Century Revival* establishes the fact that there is a *Spiritual Union* of believers in existence, whose numbers are increasing daily, and whose chief mark of

Fellowship

is the *Blood of Jesus* (1 *John*, i. 7). A formulation of our tenets of faith in general broad lines, may be expressed thus :

WE BELIEVE, that the Bible is the Word of God, that there is a Triune God, that Jesus Christ is the Eternal Son of God, come in the flesh (1 *John* iv. 1-6), and have by faith received Him as our personal Saviour and Lord, our *All in All.*

WE BELIEVE, that God has not recalled His gifts of grace from His Church (*Rom.* xi. 29 ; 1 *Cor.* xii. 1, 7-11), but that the mingling of the administrations and life of the Church with that of the world has beclouded the mind and thought of God's people, and brought unbelief into the Church, causing it to lose sight of many of the privileges it might enjoy, and many of the means of usefulness and power that would fully equip it for service.

WE BELIEVE, that the individual Christian can experience heart-cleansing, after full consecration, by *faith* in the Blood of Christ, and be kept pure, in the sight of God, by this same offering (*Heb.* x. 14, 15), and thus, by the grace of God, be enabled to receive the Baptism of the Holy Ghost and Fire (*Matt.* iii. 11), as did the disciples on the Day of Pentecost at Jerusalem (*Acts* ii.), and in the house of Cornelius, at Cæsarea, and at Ephesus (*Acts* xix. 6). We do not hold sinless perfection or teach eradication, so that a man reaches a state when it is impossible to sin.

All do not get the *gift* of "tongues," but Scripture points to the possibility of *all* speaking in rhapsodic utterances in tongues on receiving the Baptism of the Holy Ghost and Fire, as in the above mentioned cases, although many of the disciples no doubt also retained the tongues as a constantly abiding *gift*.

Many have, we expect, received the Baptism without this outward sign, as it may have been kept back through unbelief, unwillingness, ignorance, fear, distrust, or from other reasons. But it has again become the *rule*, during this "LATTER RAIN" PERIOD, to receive the Baptism as did the disciples of the "FORMER RAIN" PERIOD (*Zech.* x. 1), the exception proving the rule.

As a result of faulty or imperfect teaching, people have not been led to expect the Baptism of the Holy Ghost and Fire at the moment of regeneration, although it appears very clear from Scripture (*Acts* x.) that God may do a quick work in a short time, if only minds and hearts are open to receive. Penitents seeking salvation ought to be taught to expect perfect heart-cleansing, in a biblical sense of that word, and the Baptism of the Holy Ghost, with the signs following, at *the commencement of their spiritual career*. But where this has *not* been done, it is wise to press home the necessity of full surrender, and an experience of heart-cleansing in connection with seeking Pentecost. The Holy Ghost can only reign supreme where the *ego*, the will of man, has been fully subjected to the will of God. This is very important. The Blood must first be applied, *then* the oil (*Lev.* xiv. 14, 17). The *Holy Spirit* never works, save as the result of, and in connection with, the *Atonement* of Jesus Christ.

WE BELIEVE, that the Lord has now commenced to restore to his people *all* His Gifts of grace, and will do so extensively, in the same degree as they *humble* themselves before Him, and are willing to go all the way with Him.

WE BELIEVE, that those who have received their "Pentecost," should be filled with the *Love of God*, as well as the other fruits of the Spirit (*Gal.* v. 22), and as a result *love their neighbours*, and seek heartily to further the *evangelisation of the world*, and the *salvation of sinners* in every land, and take a favourable position to any *reform in social life*, that will promote the will of God, and the interests of Christ's Kingdom. We consider it the privilege of a Spirit-filled soul to belong to the Lord *fully*, that is to say, that all his being, talents and influences, are to tend toward *one object* only: *the furtherance of Christ's Kingdom*, no matter *where* the way be, or *what* secular position in life he may have to fill. Any *relation* or *position* that cannot allow of this must be forsaken (2 *Cor.* vi. 14-18: vii. 1).

WE DO NOT try to undermine or antagonise any evangelical denomination, but labour that the

Prayer of the Lord Jesus (*John* vii. 14-24),

concerning the welfare of His people, and their spiritual union in Him, may be *fully realised*. We are therefore to be found in *all denominations*, as well as among Christians who *do not belong to any denomination*. God is clearly raising up witnesses in all these religious circles, and in all lands, to testify of His willingness to permeate them all with the old-time Pentecostal Power, and give them an influence on the *world* that will eclipse every previous manifestation of Divine Power in the history of the Christian Church.

WE HAVE NO STRIFE about the questions that have divided Christians into so many groups, but leave it to the *individual* to seek or give information, and have his own opinion in such matters. They are not discussed where friends with different opinions meet together in Conferences, Conventions, or on other occasions, for mental intercourse and spiritual

development. We *pray* earnestly that this movement may be accepted generally by ALL GOD'S PEOPLE. *Pentecost and its blessings, as well as Calvary, belong to all!*

WE REJOICE in tribulation, and do not expect, or attempt, to satisfy or gratify, the opinions or desires of the *world* or *nominal* Christians.

WE RECOGNISE, that the wiles of Satan are many (*Eph.* vi. 10-18), and that our battles, and the persecution we have at times, arises from *his* influence and *that of his countless demons*, on the minds and imaginations of men. But we experience that our perfect Refuge and Strength is found in the *Blood of Jesus*, in Whom also, by His Holy Spirit, we have Power to pull down the strongholds of the adversary (2 *Cor.* x. 3-5).

WE EXPERIENCE that the Kingdom of God is not in word, but in "*Power*" (1 *Cor.* iv 20), not in meat and drink; *but righteousness and peace and joy in the Holy Ghost* (*Rom.* xiv. 17). Our *meetings* are therefore not fixed on rigid conventional forms and methods. Although we respect *order*, when it is *God's* order, and *leadership* by such as are acknowleged of Him; methods may vary greatly, and each meeting presents new phases of the Spirit's work and influence, when we prayerfully wait on Him.

WE LOOK FORWARD to the *Second Coming of Christ* with expectant hearts and great joy (*Rev.* xxii. 20), and are

One in Him.

WILL NOT YOU lay hold of the promises in God's Word concerning YOU? Time is short, hasten to obey God (*Acts* v. 32) Shake off all lethargy and dull fears. Arise out of the dust, thou child of the living God. "AWAKE, AWAKE, PUT ON THEY STRENGTH O ZION, PUT ON THY BEAUTIFUL GARMENTS, O JERUSALEM! "BEHOLD THE BRIDEGROOM IS AT HAND; PREPARE TO MEET HIM."

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